

**BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD^{asws}
BY**

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" الجزء السابع "

Part Seven

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CHAPTER 1 – REGARDING THE MENTION OF THE HADEETH WHICH THE MESSENGER OF ALLAH^{saww} MADE KNOWN TO ALI^{asws}

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن عبد الجبار عن البرقي عن فضالة بن ايوب عن سيف بن عميرة عن ابي بكر الحضرمي عن مولاة عمرة بنت ابي رافع عن ام سلمة زوجة النبي صلى الله عليه وآله قالت قال رسول الله صلى الله عليه وآله في مرضه الذي توفي فيه ادعو إلى خليلي فارسلت عائشة إلى ابيها فلما جاءه غطى وجهه وقال ادعوا إلى خليلي فرجع متحيرا وارسلت حفصة إلى ابيها فلما جاء غطى وجهه وقال ادعوا إلى خليلي فرجع عمر متحيرا وارسلت فاطمة عليها السلام إلى علي عليه السلام فلما جاء قام رسول الله صلى الله عليه وآله فدخل ثم جلل عليا عليه السلام بثوبه قال قال علي عليه السلام حدثني بالف حديث يفتح كل حديث الف باب حتى عرقت وعرق رسول الله صلى الله عليه وآله فسال علي عرقه وسال عليه عرقي.

1 – It has been narrated to us by Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalat Bin Ayub, from Sayf Bin Umeyr, from Abu Bakr Al-Khazramy, from the slave of Amarat Bint Raf'a, who has narrated the following:

Umm Salma^{as} the wife of the Prophet^{saww} having said: 'The Messenger of Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend to me^{saww}. Aisha sent for her father. When he came, he^{saww} covered up his^{saww} face and said: 'Call my^{saww} friend to me^{saww}. Abu Bakr returned confused, and Hafsa sent for her father. When he came, he^{saww} covered up his^{saww} face and said: 'Call my^{saww} friend to me^{saww}. Umar returned confused, and Fatima^{asws} sent for Ali^{asws}. When he^{asws} came, the Messenger of Allah^{saww} sat upright, and then grabbed Ali^{asws} by his^{saww} garment'. Ali^{asws} said: 'He^{saww} It has been narrated to me^{asws} a thousand Hadeeth, each Hadeeth opened a thousand doors until I^{asws} perspired, and the Messenger of Allah^{saww} perspired. His^{saww} perspiration rolled on to me^{asws} and my^{asws} perspiration rolled on to him^{saww}.

(2) حدثنا احمد بن محمد عن علي بن الحكم عن سيف بن عميرة عن ابي بكر عن عمار الدهني عن مولى الرافعي عن ام سلمة زوجة النبي صلى الله عليه وآله قالت قال رسول الله صلى الله عليه وآله في مرضه الذي توفي فيه ادعو إلى خليلي فارسلت عائشة إلى ابيها فلما جاء غطى رسول الله وجهه وقال ادعوا إلى خليلي فرجع متحيرا وارسلت حفصة إلى ابيها فلما جاءه غطى وجهه وقال ادعوا إلى خليلي فرجع متحيرا وارسلت فاطمة عليها السلام إلى علي عليه السلام فلما ان جاء قام رسول الله صلى الله عليه وآله ثم جلل عليا عليه السلام بثوبه فقال علي عليه السلام حدثني الف حديث كل حديث يفتح الف باب حتى عرق رسول الله ص فسال عرقه علي وسال عرقي عليه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf, from Abu Bakr, from Amaar Al-Dahny, from the slave of Al-Raf'ai, who has said the following:

Umm Salma^{as}, wife of the Prophet^{saww} having said: 'The Messenger of Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend to me^{saww}. Aisha sent for her father. When he came, the Messenger of Allah^{saww} covered up his^{saww} face and said: 'Call my^{saww} friend to me^{saww}. He returned puzzled, and Hafsa sent for her father. When he came, Prophet^{saww} covered up his^{saww} face and said: 'Call my^{saww} friend to me^{saww}. He walked away embaressed, and then Fatima^{asws} sent for Ali^{asws}. When he^{asws} came, the Messenger of Allah^{saww} sat upright, then grabbed Ali^{asws} by his^{asws} clothes'. Ali^{asws} said: 'He^{saww} It has been narrated to me a thousand Hadeeth, each Hadeeth opened a thousand doors, until the Messenger of Allah^{saww} perspired and his^{saww} perspiration rolled on to me^{asws} and my^{asws} perspiration rolled on to him^{saww}.

(3) حدثنا محمد بن الحسين عن جعفر بن بشير والحسن بن علي بن فضال عن مثنى الحناط عن منصور بن حازم عن بكر بن حبيب عن ابي جعفر عليه السلام قال قال رسول الله ادعوا إلى حبيبي فارسلت عائشة وحفصة ابويهما فلما ان جاء

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan Bin Ali Bin Fazaal, from Masny Al-Hanaat, from Mansour Bin Hazim, from Bakr Bin Habeeb, who has said the following:

Abu Ja'far^{asws} having said: 'The Messenger of Allah^{saww} called for his^{saww} dearest one. Aisha and Hafsa sent for their respective fathers. When they both came, he^{saww} covered up his^{saww} face. He^{saww} uncovered his^{saww} face and said: 'Call my^{saww} dearest one to me^{saww}'. Aisha sent for her father, and Hafsa sent for her father. When they both came, the Messenger of Allah^{saww} covered up his^{saww} face. So they went. Abu Bakr and Umar said, 'Did you not see that the Messenger of Allah^{saww} did not want us?' Aisha and Hafsa said, 'But, he^{saww} said: 'Call my^{saww} friend to me^{saww}'. We hoped it would be you two'. Ali^{asws} Ibn Abu Talib^{asws} came over. The Messenger of Allah^{saww} hugged him^{asws}, chest to chest, and leaned towards his^{asws} ear. He^{saww} It has been narrated to him^{asws} a thousand Ahadeeth, for every Hadeeth were a thousand doors'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن علوان عن سعيد بن طريف عن الاصبغ بن نباته قال سمعت عليا عليه السلام يقول حدثني رسول الله ص بالف حديث لكل حديث الف باب.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Alwaan, from Saeed Bin Tareyf, from Al-Asbagh Bin Nabaata who said:

'I heard Ali^{asws} say: 'The Messenger of Allah^{saww} It has been narrated to me^{asws} one thousand Ahadeeth, for every Hadeeth were a thousand doors'.

(5) حدثنا محمد بن الحسين عن جعفر بن بشير عن يحيى بن معيني العطار عن بشير الدهان عن ابي عبد الله عليه السلام قال قال رسول الله ص في المرض الذي توفي فيه لعائشه وحفصة ادعو إلى خليلي فارسلنا إلى ابويهما فلما جاءا نظر اليهما رسول الله ص فاعرض. عنهما ثم قال ادعوا خليلي فارسلنا إلى علي عليه السلام فجاء فلم يزل يحدثه فلما خرج لقياه فقالا ما حدثك خليلك فقال حدثني بالف باب يفتح كل باب الف باب.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Yahya Bin Ma'iny Al-Ataar, from Basheer Al-Dahaan, who has said the following:

Abu Abdullah^{asws} having said: 'The Messenger of Allah^{saww} said during his^{saww} illness in which he^{saww} passed away, to Aisha and Hafsa: 'Call to me^{saww} my^{saww} friend'. They both sent for their respective fathers. When they came, the Messenger of Allah^{saww} looked at them, and turned away from them. Then he^{saww} said: 'Call my^{saww} friend'. They sent for Ali^{asws}. When he^{asws} came, he^{saww} did not stop narrating to him^{asws}. When he^{asws} came out, he^{asws} met them (Abu Bakr and Umar). They said, 'What did your^{asws} friend narrate to you^{asws}? He^{asws} said: 'He^{saww} It has been narrated to me^{asws} a thousand doors, each door opened to a thousand doors'.

(2) باب في الامام بانه ان شاء ان يعلم العلم علم

CHAPTER 2 – REGARDING THE IMAM^{asws}, IF HE^{asws} WISHES TO KNOW THE KNOWLEDGE, HE^{asws} KNOWS IT

(1) حدثني محمد بن عبد الجبار عن صفوان بن يحيى عن ابن مسكان عن بدر بن الوليد عن ابي الربيع الشامي قال قال أبو عبد الله عليه السلام إذا شاء ان يعلم علم.

1 – It has been narrated to me Muhammad Bin Abdul Jabbar, from Safwaan Bin Yahya, from Ibn Muskan, from Badr Bin Al-Waleed, from Abu Al-Rabi'e Al-Shaamy who said: 'Abu Abdullah^{asws} said: 'The 'Al-Alim' (the knowledgeable one), if he^{asws} wishes to know, knows'.

(2) حدثنا الهيثم النهدي عن الحسن بن الحسين اللؤلؤي عن صفوان بن يحيى عن ابن مسكان عن يزيد بن فرق النهدي عن ابي عبد الله عليه السلام قال ان الامام إذا شاء ان يعلم علم.

2 – It has been narrated to us by Al-Haysam Al-nahdy, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Safwaan Bin Yahya, from Ibn Muskaan, from Yazeed Bin Fardaqa Al-Nahdy, who has said the following:

Abu Abdullah^{asws} having said: 'The Imam^{asws}, if wishes to know, knows'.

(3) حدثنا سهل بن زياد عن ايوب بن نوح عن صفوان بن يحيى عن ابن مسكان عن بدر بن الوليد عن ابي ربيع الشامي عن ابي عبد الله عليه السلام قال ان الامام إذا شاء ان يعلم علم.

3 – It has been narrated to us by Sahl Bin Ziyad, from Ayub Bin Nuh, from Safwaan Bin Yahya, from Ibn Muskaan, from Badr Bin Al-Waleed, from Abu Rabi'e Al-Shaamy, who has said the following:

Abu Abdullah^{asws} having said: 'The Imam^{asws}, if he^{asws} wishes to know, knows'.

(4) حدثنا احمد بن الحسن بن علي بن فضال عن عمر بن سعيد المدائني عن مصدق بن صدقه عن عمار الساباطي أو عن ابي عبيدة عن عمار الساباطي قال سألت ابا عبد الله عليه السلام عن الامام ايعلم الغيب قال لا ولكن إذا اراد ان يعلم الشئ علمه الله ذلك.

4 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Umar Bin Saeed Al-mada'iny, from Masdaq Bin Sadaqa, from Amaar Al-Saabatany or from Abu Ubeyda, from Amaar Al-Saabatany who said:

'I asked Abu Abdullah^{asws} about the Imam^{asws}, does he^{asws} know the unseen (Al-Ghaib)?' He^{asws} said: 'No, but if he intends to know something, Allah^{azwj} Makes him^{asws} to know that'.

(5) حدثنا عمران بن موسى عن موسى بن جعفر عن عمرو بن سعيد المدائني عن ابي عبد الله عليه السلام قال إذا اراد الامام ان يعلم شيئاً علمه الله ذلك.

5 – It has been narrated to us by Umraan Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al-Mada'iny, who has said the following:

Abu Abdullah^{asws} having said: 'If the Imam^{asws} makes the intention to know something, Allah^{azwj} Makes him^{asws} to know that'.

(3) باب ما يفعل بالامام من النكت والقذف والنقر في قلوبهم واذنهم.

CHAPTER 3 – WHAT HAPPENS WITH THE IMAM^{asws} REGARDING THE IMPRINTING, AND THE DELIVERY, AND THE WHISPERINGS IN THEIR^{asws} HEARTS AND THEIR^{asws} EARS

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن داود بن فرقد عن الحرث بن المغيرة النضري قال قلت لابي عبد الله عليه السلام جعلت فداك الذي يسئل عنه الامام وليس عنده فيه شيء من اين يعلمه قال ينكت في القلب نكتا أو ينقر في الاذن نقرا.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Dawood Bin Farqad, from Al-Hars Bin Al-Mugheira Al-Nazary who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, when the Imam^{asws} is asked, and there is nothing (personal opinion) with him^{asws} regarding it, (inform me) from where does he^{asws} come to know it?' He^{asws} said: 'It gets imprinted in his^{asws} heart an imprint, or it gets whispered into his^{asws} ears a whispering'.

(2) حدثنا احمد بن محمد عن علي بن الحكم عن علي بن ابي حمزة عن ابي بصير قال قلت لابي عبد الله عليه السلام الذي يسأل الامام وليس عنده فيه شيء من اين يعلمه قال ينكت في القلب نكتا أو ينقر في الاذن نقرا.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'If the Imam^{asws} is asked, and there is nothing beyond him^{asws} regarding it, from where does he^{asws} come to know it?' He^{asws} said: 'It gets imprinted in his^{asws} heart an imprint, or it gets whispered into his^{asws} ears a whispering'.

(3) حدثنا عمران بن موسى عن موسى بن جعفر عن عمرو بن سعيد المدائني عن عيسى بن حمزة الثقفي قال قلت لابي عبد الله عليه السلام انا نسألك احيانا فتسرع في الجواب وحيانا تطرق ثم تجيبنا قال انه نعم ينقر وينكت في اذاننا وقلوبنا فإذا نكت أو نقر نطقنا وإذا امسك عنا امسكنا.

3 – It has been narrated to us by Umraan Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al-Madainy, from Isa Bin Hamza Al-Saqafy who said:

'I said to Abu Abdullah^{asws}, 'We ask you a question, sometimes you^{asws} reply quickly, and sometimes you^{asws} leave it and then answer us'. He^{asws} said: 'Yes, It gets imprinted and whispered in our^{asws} ears and our heart. If it gets imprinted or whispered, we^{asws} speak, and if it gets held, we^{asws} withhold' (as we^{asws} are the Divine Tongue).

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن علي بن يقطين عن ابيه قال سألت ابا الحسن عليه السلام عن شيء من امر العالم فقال نكت في القلب ونقر في الاسماع وقد يكونان معا.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Ali Bin Yaqteen, from his father who said:

'I asked Abu Al-Hassan^{asws} about something from the commands of the knowledgeable one^{asws}. He^{asws} said: 'Imprinted in the heart, and whispered in the hearing, and they may both happen together (at the same time)'.

(5) حدثنا سلمة بن الخطاب عن علي بن ميسر المدائني عن الحسن بن يحيى المدائني عن ابي عبد الله عليه السلام قال قلت له اخبرني عن الامام إذا سئل كيف يجيب فقال الهام أو سماع وربما كانا جميعا.

5 – It has been narrated to us by Salmat Bin Al-Khataab, from Ali Bin Maysar Al-Madainy, from Al-Hassan Bin Yahya Al-Madainy, who has said the following:

'I said to Abu Abdullah^{asws}, '(Please) inform me, if I ask you, how will you^{asws} answer?' He^{asws} said: 'By inspiration, or hearing it, and perhaps these will be both together'.

(6) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن الحرث بن المغيرة قال قلت لابي عبد الله عليه السلام هذا العلم الذي يعلمه عالمكم اشئ يلقى في قلبه أو ينكت في اذنه فسكت حتى غفل القوم ثم قال ذاك وذاك.

6 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al-Hars Bin Al-Mugheira who said:

'I said to Abu Abdullah^{asws}, 'This knowledge that he^{asws} (Imam^{asws}) has been made to know, something has been delivered into the heart or whispered in his^{asws} ears?' He^{asws} remained silent until the people forgot about it, and then said: 'That as well as that'.

(7) حدثنا الحسن بن موسى الخشاب عن ابراهيم بن ابي سماك عن داود عن الحرث النضري قال قلت لابي عبد الله عليه السلام الامام يسأل الشئ الذي ليس عنده شئ من اين يعلمه قال ينكت في القلب نكتا وينقر في الاذن نقرا.

7 – It has been narrated to us by Al-Hassan Bin Musa Al-Khashaab, from Ibrahim bin Abu Smaak, from Dawood Al-Hars Al-Nazary who said:

'I said to Abu Abdullah^{asws}, 'The Imam^{asws} is asked something, for which he^{asws} does not have anything, from where does he^{asws} come to know it?' He^{asws} said: 'Imprinting in the heart an imprint, and whispering in the ears a whispering'.

(8) حدثنا محمد بن عيسى عن احمد بن الحسن عن محمد بن ابي حمزة عن علي بن يقطين قال قلت لابي الحسن عليه السلام علم عالمكم استماع أو الهام قال يكون سماعا ويكون الهاما ويكونان معا.

8 – It has been narrated to us by Muhammad bin Isa, from Ahmad Bin Al-Hassan, from Muhammad Bin Abu Hamza, from Ali Bin Yaqteen who said:

'I said to Abu Al-Hassan^{asws}, 'You^{asws} come to know the knowledge of yours^{asws} by hearing or by inspiration?' He^{asws} said: 'Hearing occurs, and inspiration occurs, and they both occur together'.

(9) حدثنا علي بن اسماعيل عن محمد بن عمر عن عمرو بن يونس عن الحرث قال قلت لابي عبد الله عليه السلام هذا الذي يعلمه عالمكم اشئ يلقى في قلبه أو ينكت في اذنه قال فسكت حتى غفل القوم ثم قال لى ذاك وذاك.

9 – It has been narrated to us by Ali Biin Ismail, from Muhammad Bin Umar, from Amro Bin Yunus, from Al-Hars who said:

'I said to Abu Abdullah^{asws}, 'This which you^{asws} come to know from your^{asws} knowledge, something is delivered in his^{asws} heart, or whispered in his^{asws} ear?' He^{asws} was silent, until the people forgot about it, then said to me: 'That, as well as that'.

(10) حدثنا احمد بن محمد عن احمد بن محمد بن ابي نصر عن حماد بن عثمان عن الحرث بن المغيرة النضري قال قلت لابي عبد الله عليه السلام ما علم عالمكم جملة يقذف في قلبه وينكت في اذنه قال فقال وحي كوحى ام موسى.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Al-Hars Bin Al-Mugheira Al-Nazary who said:

'I said to Abu Abdullah^{asws}, 'What do you^{asws} know from the total of your^{asws} knowledge? Is it delivered into his^{asws} heart, or/and it is whispered into his^{asws} ears?' He^{asws} said: 'A Revelation like the Revelation to the mother of Musa^{as}'.

(11) حدثنا محمد بن عيسى عن ابي عبد الله الحسين بن علي قال قلت لابي ابراهيم علم عالمكم اشئ يلقى في قلبه أو ينكت في اذنه فقال نقر في القلوب ونكت في الاسماع وقد يكونان معا.

11 – It has been narrated to us by Muhammad Bin Isa, who from Abu Abdullah Al-Husayn Bin Ali who said:

'I said to Abu Ibrahim^{asws} (seventh Imam Musa Al-Kazim^{asws}), 'The knowledge which you^{asws} have, something is delivered in his^{asws} heart, or whispered into his^{asws} ears?' He^{asws} said: 'Imprinted in the heart, and whispered in the ears, and both occur together'.

(12) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن محمد بن حمران عن سفيان بن السمط عن النجاشي عن ابي عبد الله عليه السلام انه قال فينا والله من ينقر في اذنه أو ينكت في قلبه ويصافحه الملائكة قلت كان أو يكون أو اليوم قال بل اليوم قلت كان أو اليوم قال بل اليوم والله يابن النجاشي حتى قالها ثلاثا.

12 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Hamraan, from Sufyaan Bin Al-Samt, from Al-Najashy, who has said the following:

Abu Abdullah^{asws} having said: 'Among us^{asws}, by Allah^{azwj}, is the one^{asws} to whom^{asws} is whispered in his^{asws} ear, or imprinted in his^{asws} heart, and he^{asws} shakes hands with the Angels'. I said, 'Did it happen before, or will it be happening, or (does it happen even) today?' He^{asws} said: 'But, rather today'. I said, 'Before or today?' He^{asws} said: 'But, rather today, O son of Al-Najashy', until he^{asws} said it three times'.

(13) حدثنا الحسن بن علي عن عنبسة عن ابراهيم بن محمد بن حمران عن ابيه محمد بن حمران ومحمد بن ابي حمزة عن سفيان بن السمط حدثني أبو الخير قال قلت لابي عبد الله عليه السلام اني سألت عبد الله بن الحسن فزعم ان ليس فيكم امام قال بلى والله يابن النجاشي ان فينا لمن ينكت في قلبه وينقر في اذنه وتصافحه الملائكة قال قلت فيكم قال أي والله فينا اليوم أي والله فينا اليوم ثلاثا.

13 – It has been narrated to us by Al-Hassan Bin Ali, from Anbasat, from Ibrahim Bin Muhammad Bin Hamraan, from his father Muhammad Bin Hamraan, and Muhammad Bin Abu Hamza, from Sufan Bin Al-Samat, from Abu Al-Khayr who said:

'I said to Abu Abdullah^{asws}, 'I asked Abdullah Bin Al-Hassan. He thinks that there is no Imam^{asws} among you^{asws}. He^{asws} said: 'Yes, by Allah^{azwj}, O son of Al-Najashy, that among us^{asws} is one^{asws} it gets imprinted in his^{asws} heart, and whispered in his^{asws} ears, and the Angels shake his^{asws} hands'. I said, 'Among you^{asws}? He^{asws} said: 'Yes, by Allah^{azwj}, among us^{asws} today, yes, by Allah^{azwj}, among us^{asws} today', three times'.

(4) باب فيه تفسير الانمة لوجود علومهم الثلاثة وتأويل ذلك

CHAPTER 4 – REGARDING THE EXPLANATION OF THE IMAMS^{asws} FOR THE EXISTENCE OF THEIR^{asws} KNOWLEDGES BEING THREE AND THE INTERPRETATION OF THAT

(1) حدثنا محمد بن الحسين عن محمد بن اسماعيل عن حمزة بن بزيع عن علي السائي قال سألت الصادق عليه السلام عن مبلغ علمهم فقال مبلغ علمنا ثلاثة وجوه ماض وغابر و حادث فاما الماضي فمفسر واما الغابر فمزبور واما الحادث فقذف في القلوب ونقر في الاسماع وهو افضل علمنا ولا نبي بعد نبينا.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Hamza Bin Bazeeh, from Ali Al-Sa'ai who said:

'I asked Al-Sadiq^{asws} about what has reached concerning their^{asws} knowledge'. He^{asws} said: 'What has been delivered of our^{asws} knowledge is of three perspectives – past, remaining, and present occurrences. As for the past, its explanation has already been done, and as for the remaining, it has been written down, and as for the current events, it gets imprinted in the hearts and it gets whispered in the hearing, and it is the highest of our^{asws} knowledges, and there is no Prophet^{as} after our^{asws} Prophet^{saww}.

(2) حدثنا ابراهيم بن هاشم عن محمد بن الفضيل أو عن رواه عن محمد بن الفضيل قال قلت لابي الحسن عليه السلام رويانا عن ابي عبد الله انه قال ان علمنا غابرو مزبور ونكت في القلب ونقر في الاسماع قال فاما الغابر فما تقدم من علمنا واما المزبور فما ياتينا واما النكت في القلوب فالفهم واما النقر في الاسماع فانه من الملك وروي زرارة مثل ذلك عن ابي عبد الله عليه السلام قال قلت كيف يعلم انه كان من الملك ولا يخاف ان يكون من الشيطان اذا كان لا يرى الشخص قال انه يلقي عليه السكينة فيعلم انه من الملك ولو كان من الشيطان لاعتراه فزع وان كان الشيطان يا زرارة لا يتعرض لصاحب هذا الامر.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Al-Fazeyl who said:

'I said to Abu Abdullah^{asws}, 'We are reporting from Abu Abdullah^{asws} that he^{asws} said that: 'Our^{asws} knowledge is remaining and written down, and gets imprinted on the heart, and whispered in the hearing. As for the remaining, is what has preceded from our^{asws} knowledge, and as for the written down, is what comes to us^{asws}, and what gets imprinted in the hearts, and it is inspiration, and it gets whispered in the hearing. It is from the Angel'.

And it has been reported by Zarara, similar to that, from Abu Abdullah^{asws}, said, 'I said, 'How does he^{asws} know that it was from the Angel, and there is no fear that it is from the Shaitaan, and he^{asws} did not see the person?' He^{asws} said: 'It brings tranquillity to him^{asws}. He^{asws} realises by that that it is from the Angel, and had it been from the Shaitaan^{la}, it would make him^{asws} restless, and that the Shaitaan^{la}, O Zarara, cannot present himself to the Master^{asws} of this Command'.

(3) حدثنا محمد بن عيسى عن محمد بن اسماعيل وسلمة عن علي بن ميسر عن محمد بن اسماعيل عن حمزة بن بزيع عن علي السائي قال سألت ابا الحسن عليه السلام عن مبلغ علمهم فقال مبلغ علمنا ثلث وجوه ماض وغابر وحادث فاما الماضي فمفسر واما الغابر فمزبور واما الحادث فقذف في القلوب ونقر في الاسماع وهو افضل علمنا ولا نبي بعد نبينا.

3 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Ismail and Salmat, from Ali Bin Maysar, from Muhammad Bin Ismail, from Hamza Bin Azi'e, from Al-Sa'ai who said:

'I asked Abu Al-Hassan^{asws}, about the sum of their^{asws} knowledge, he^{asws} said: 'The sum of our^{asws} knowledge is in three perspectives – past, and remaining, and current events. As for the past, it has been explained, and as for the remaining, it has been written down, and as for the current events, it gets imprinted in the hearts, and

whispered in the hearing, and it is the highest of our^{asws} knowledges, and there is no Prophet^{as} after our^{asws} Prophet^{saww}.

(5) باب في الائمة عليهم السلام محدثون مفهمون

CHAPTER 5 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE MUHADDITHUN WHO GIVE OUT UNDERSTANDING

(1) حدثنا يعقوب بن يزيد عن محمد بن اسماعيل بن بزيع قال سمعت ابا الحسن عليه السلام يقول الائمة علماء صادقون مفهمون محدثون.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Ismail Bin Yazī'e who said:

'I heard Abu Al-Hassan^{asws} say: 'The Imams^{asws} are truthful knowledgeable ones, explainers, 'Muhaddithun' (the transmitters of Ahadith)'.

(2) حدثنا أبو طالب عن عثمان بن عيسى قال كنت انا وابو بصير ومحمد بن عمران مولى ابي جعفر بمنزله مكه قال فقال محمد بن عمران سمعت ابا عبد الله يقول نحن اثنا عشر محدثا قال له أبو بصير والله لسمعت من ابي عبد الله عليه السلام قال فحلفه مرة واثنين انه سمعت قال فقال أبو بصير كذا سمعت ابا جعفر عليه السلام يقول.

2 – It has been narrated to us by Abu Talib, from Usman Bin Isa who said:

'I, and Abu Baseer, and Muhammad Bin Umraan were with the slave of Abu Ja'far^{asws} at his house in Mecca. Muhammad Bin Umraan said, 'I have heard Abu Abdullah^{asws} say: 'We^{asws} are twelve narrators of Ahadeeth (Muhaddith)''. Abu Baseer said to him, 'By Allah^{azwj}, I have too heard (this) from Abu Abdullah^{asws}'. He swore once, and twice that he had heard it. Abu Baseer said: 'Such is what I have heard from Abu Ja'far^{asws} saying'.

(3) حدثنا احمد بن محمد عن الحسن بن محبوب عن جميل بن صالح عن زياد بن سوه عن الحكم بن عيينة قال دخلت على علي بن الحسين يوما فقال لي يا حكم هل تدري ما الاية التي كان علي بن ابي طالب عليه السلام يعرف بها صاحب قتله ويعلم بها الامور العظام التي كان يحدث بها الناس قال الحكم فقلت في نفسي قد وقفت على علم من علم علي بن الحسين اعلم بذلك تلك الامور العظام قال قلت لا والله لا اعلم به اخبرني بها يا بن رسول الله صلى الله عليه وآله قال والله قول الله وما ارسلنا من رسول ولا نبي ولا محدث فقلت وكان علي بن ابي طالب عليه السلام محدثا قال نعم وكل امام منا اهل البيت فهو محدث.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Saaleh, from Ziyad Bin Sowqah, from Al-Hakam Bin Aynat who said:

'I came to Ali^{asws} Bin Al-Husayn^{asws} one day. He^{asws} said to me: 'O Hakam, do you know the Verse through which Ali^{asws} Ibn Abu Talib^{asws} is recognised.

The companion who killed him^{asws} knew about it. These were great matters which he^{asws} was narrating to the people'. Al-Hakam said, 'I said to myself, 'If I pause on knowing from the knowledge of Ali^{asws} Bin Al-Husayn, I will know by that which are the great matters'. I said: 'No, by Allah^{azwj}, I do not know about it. Inform me, O son^{asws} of the Messenger of Allah^{saww}'.

He^{asws} said: 'By Allah^{azwj}, the Statement of Allah^{azwj} '[22:52] **And We did not send before you any messenger or prophet or a Muhaddith**'. I said, 'And Ali^{asws} Bin Abu Talib^{asws} was a Muhadditha?' He^{asws} said: 'Yes, and all the Imams^{asws} from us^{asws}, the People^{asws} of the Household, are Muhaddith'.

(4) حدثنا علي بن حسان عن موسى بن بكر عن حمزان عن ابي جعفر عليه السلام قال قال رسول الله من اهل بيتي اثنا عشر محدثا فقال له عبد الله بن زيد كان اخا علي لامي سبحة الله كان محدثا كالمنكر لذلك فاقبل عليه أبو جعفر عليه السلام فقال اما والله وان ابن امك بعد وقد كان يعرف ذلك قال فلما قال ذلك سكنت الرجل فقال أبو جعفر هي التي هلك فيها أبو الخطاب لم يدر تأويل المحدث والنبي صلى الله عليه وآله.

4 – It has been narrated to us by Ali Bin Hasaan, from Musa Bin Bakr, from Hamraan, who has said:

Abu Ja'far^{asws} said that the Messenger of Allah^{saww} said: 'From the People^{asws} of my^{saww} Household there are twelve Muhaddith'. Abdullah Bin Zayd, who was cousin of Ali^{asws} from his^{asws} mother's side, said to him^{saww}, 'Glory be to Allah^{azwj}! He^{asws} was a Muhaddith' but it was as if he was in denial of that.

Abu Ja'far^{asws} addressed him saying: 'But, by Allah^{azwj}, but the son^{asws} of your mother (meaning Ali^{asws}) knew that'. When he^{asws} said that, the man was silenced. Abu Ja'far^{asws} said: 'this is that which made Abu Al-Khattab to perish. He did not know the explanation of the Muhaddith and the Prophet^{saww}'.

(5) حدثنا عبد الله عن الحسن بن موسى الخشاب عن ابن سماعة وعلى بن الحسين بن رباطة عن ابن اذينة عن زرارة قال سمعت ابا جعفر عليه السلام يقول الاثنا عشر الائمة من آل محمد كلهم محدث من ولد رسول الله صلى الله عليه واله وولد على عليه السلام فرسول الله صلى الله عليه وآله وعلى عليهما السلام هما الوالدان فقال عبد الرحمن بن زيد وذكر ذلك وكان اخا لعلي بن الحسين لأمه فضرب أبو جعفر عليه السلام فخذة فقال اما ابن امك كان احدهم.

5 – It has been narrated to us by Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Ibn Sam'at and Ali Bin Al-Husayn Bin Rabaat, from Ibn Azina, from Zarara who said:

'I heard Abu Ja'far^{asws} say: 'The twelve Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, all of them are Muhaddith, from the sons^{asws} of the Messenger of Allah^{saww} and the sons^{asws} of Ali^{asws}, for both the Messenger of Allah^{saww} and Ali^{asws} are their^{asws} fathers^{asws}'. Abdul Rahman Bin Zayd said, mentioned that, he was a brother of Ali^{asws} Bin Al-Husayn^{asws} from his^{asws} mother's side'. Abu Ja'far^{asws} grabbed him and said: 'But, the son of your mother, was one of them^{asws}'.

(6) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابي الحسن الرضا عليه السلام قال كان أبو جعفر عليه السلام محدثاً

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} was a Muhadditha'.

(7) حدثنا احمد بن محمد عن الحجال وغيره عن القاسم بن محمد عن زرارة قال ارسل أبو جعفر عليه السلام إلى زرارة اعلم الحكم بن عيينة ان اوصياء على عليه السلام محدثون.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, and someone else, from Al-Qasim Bin Muhammad, from Zarara, who has said the following:

Abu Ja'far^{asws} sent a message (letter) to Zarara: 'I^{asws} have made it known to Al-Hakam Bin Aynat that the successors^{asws} of Ali^{asws} are Muhaddithun'.

(8) حدثنا عبد الله بن محمد عن ابراهيم بن محمد الثقفي عن احمد بن محمد الثقفي عن احمد بن يونس الحجال عن ايوب بن حسن عن قتادة انه يقرأ وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

8 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al-Thaqafy, from Ahmad Bin Muhammad Al-Thaqafy, from Ahmad Bin Yunus Al-Hajaal, from Ayub Bin Hasan, from Qatadah, the following:

he^{asws} (The Imam) recited '**[22:52] And We did not send before you any messenger or prophet or a Muhaddith**'.

(6) باب في ان المحدث كيف صفته وكيف يصنع به وكيف يحدث الائمة.

CHAPTER 6 – REGARDING THE CHARACTERISTICS OF THE MUHADDITH, HOW IT GETS IT HAS BEEN NARRATED TO THE IMAMS^{asws}

(1) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجازي عن ابي عبد الله عليه السلام قال قلت له ان فلانا حدثني ان عليا عليه السلام والحسن عليهما السلام كانا محدثين قال قلت كيف ذلك فقال انه كان ينكت في اذانها قال صدق

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Abdul Ghaffar Al-Jaazy, who has narrated the following:

'I said to Abu Abdullah^{asws} that so and so narrated to me that Ali^{asws}, and Al-Hassan^{asws} were both 'Muhadditheen'. I asked (them), 'How is that?' They said, 'They both^{asws} had it whispered into their^{asws} ears', He^{asws} 'Truly so'.

(2) حدثنا الحسن بن علي قال حدثني عبيس بن هشام قال حدثنا كرام بن عمرو الخثعمي عن عبد الله بن ابي يعفور قال قلت لابي عبد الله عليه السلام انا نقول ان عليا عليه السلام لينكت في قلبه أو ينقر في صدره واذنه قال ان عليا عليه السلام كان محدثا قال فلما اكرت عليه قال ان عليا عليه السلام كان يوم بنى قريظه وبنى النضير كان جبرئيل عن يمينه وميكائيل عن يساره يحدثانه.

2 – It has been narrated to us by Al-Hassan Bin Ali, from Ubays Bin Hashaam, from Karaam Bin Amro Al-Khash'amy, from Abdullah Bin Abu Ya'four who said:

'I said to Abu Abdullah^{asws}, 'we say that Ali^{asws} had it whispered into his^{asws} ears, or whispered into his^{asws} chest and his^{asws} ears'. He^{asws} said that 'Ali^{asws} was a 'Muhaddith'. When asked to expand upon it, he^{asws} said that: 'Ali^{asws} was one day with the Clan of Qureyza and the Clan of Al-Nuzeyr. Jibraeel^{as} was on his^{asws} right, and Mikaeel^{asws} was on his^{asws} left. Both were narrating to him^{asws}'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن الحرث بن المغيرة النضري عن حمران قال قال لي أبو جعفر عليه السلام ان عليا عليه السلام كان محدثا فخرجت إلى اصحابنا فقلت لهم جئكم بعجبة قالوا ما هي قلت سمعت ابا جعفر عليه السلام يقول كان علي محدثا قالوا ما صنعت شيئا الا سألته من يحدثه فرجعت إليه فقلت له اني حدثت اصحابي بما حدثتني قالوا ما صنعت شيئا الا سألته من يحدثه فقال لي يحدثه ملك قلت فيقول انه نبي قال فحرك يده هكذا ثم قال وكصاحب موسى أو كذى القرنين او ما بلغكم انه قال وفيكم مثله.

3 – Narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Al-Hars Bin Al-Mugheira Al-Nazary, from Hamraan who said:

'Abu Ja'far^{asws} said to me that 'Ali^{asws} was a 'Muhaddith'. I went out to my companions. I said to them, 'I have come to you with a strange thing'. They said, 'What is it?' I said, 'I heard Abu Ja'far^{asws} say that Ali^{asws} was a 'Muhaddith'.

They said, 'Do not make up a thing, but ask the one who^{asws} narrated it'. I returned to him^{asws}. I said to him^{asws}, 'I narrated to my companions with what you^{asws} had narrated to me. They told me not to make up a thing, but go and ask the one who^{asws} narrated it'. He^{asws} said to me: 'An Angel narrated to him^{asws}'. I said, 'They are saying that he^{asws} is a Prophet^{as}'. He^{asws} moved his^{asws} hand like this (a gesture), then said: 'And like the companion of Musa^{as}, or like Zulqarnayn, or what has reached you all about it. And with you all is its example (of Ahadith)'.

(4) حدثنا احمد بن محمد عن العباس بن معروف والحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابي بصير عن ابي عبد الله عليه السلام قال كان علي عليه السلام محدثا وكان سلمان محدثا قال قلت فما آية المحدث قال ياتيه ملك فينكت في قلبه كيت وكيت.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, and Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has said the following:

Abu Abdullah^{asws} said: 'Ali^{asws} was a 'Muhaddith', and Salman^{ar} was a 'Muhaddith'. I said, 'And what is the sign of Al-Muhaddith?' He^{asws} said: 'An Angel comes to him^{asws} and makes the impression in his^{asws} heart, like this and this'.

(5) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعي عن زرارة عن ابي جعفر عليه السلام قال كنت بالمدينة فلما شدوا على دوابهم وقع في نفسي شيء من امر المحدث فأتيت ابا جعفر عليه السلام فاستأذنت فقال من هذا قلت زرارة قال ادخل ثم قال كان رسول الله صلى الله عليه واله يملئ على على عليه السلام فنام نومة ونعس فلما رجع نظر إلى الكتاب فمد يده قال من املئ هذا عليك قال انت قال لا بل جبرئيل.

5 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Rabie, from Zarara, who has said the following:

Zarara has narrated that I was in Al-Medina when I shook on their animals, and there occurred (a thought) in myself a thing from the matters of Al-Muhaddith. I came to Abu Ja'far^{asws}. I sought permission. He^{asws} said: 'Who is this?' I said, 'Zarara'. He^{asws} said: 'Enter'. Then he^{asws} said: 'The Messenger of Allah^{saww} used to dictate to Ali^{asws} before going to sleep, (once) upon waking up after a short spell of sleep, he^{saww} he^{saww} looked at the Book, and he^{saww} asked (from Ali^{asws}): 'Who dictated it to you^{asws}? He^{asws} said: 'You^{saww} did'. He^{saww} replied, rather it was Jibraeel'.

(6) حدثنا محمد بن الحسين عن صفوان عن عبد الله مسكان عن حجر بن زائدة عن حمران عن ابي عبد الله عليه السلام قال ان فلانا حدثني ان ابا جعفر عليه السلام حدثه ان عليا عليه السلام والحسن كانا محدثين قال كيف حدثك قلت حدثني انه كان ينكت في اذانها قال صدق.

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abdullah Muskaan, from Hujr Bin Zayda, from Hamraan, who has said the following:

'So and so narrated to me that Abu Ja'far^{asws} narrated to him that Ali^{asws} and Al-Hassan^{asws} were both Muhaddith?' He^{asws} said: 'How did he narrate to you?' I said, 'He narrated to me that they^{asws} both had it whispered into their^{asws} ears'. He^{asws} said: 'True'.

(7) حدثنا محمد بن الحسين عن احمد بن محمد بن ابي نصر عن عبد الكريم عن ابن ابي يعفور قال قلت لابي عبد الله عليه السلام انا نقول ان عليا عليه السلام كان ينكت في قلبه أو صدره أو في اذنه فقال ان عليا عليه السلام كان محدثا قلت فيكم مثله قال ان عليا عليه السلام كان محدثا فلما ان كررت عليه قال ان عليا ع كان يوم بنى قريظه والنضير كان جبرئيل عن يمينه وميكائيل عن يساره يحدثانه.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Ibn Abu Yafour who said:

'I said to Abu Abdullah^{asws}: 'We say that Ali^{asws} had it imprinted in his^{asws} heart, or his^{asws} chest, or (whispered) into his^{asws} ears'. He^{asws} said that: 'Ali^{asws} was a 'Muhaddith'. I enquired, 'Is there an example with you^{asws}? He^{asws} said that: 'Ali^{asws} was a 'Muhaddith'. When he^{asws} repeated that to him, he^{asws} said that: 'One day Ali^{asws} with the Clan of Qureyza and Al-Nuzeyr, and Jibraeel^{as} was on his^{asws} right, and Mikaeel^{as} on his^{asws} left. They were narrating to him^{asws}'.

(8) حدثنا احمد بن محمد عن محمد بن سنان عن الحسين بن المختار عن ابي بصير عن عبد الله عليه السلام قال سمعته يقول كان على عليه السلام والله محدثا قال قلت له اشرح لي ذلك اصلحك الله قال يبعث الله ملكا ينقر في اذنه كيت وكيت.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al-Husayn Bin Mukhtar, from Abu Baseer, who has said the following:

'I heard Abu Abdullah^{asws} say: 'Ali^{asws} was a 'Muhaddith'. I said to him^{asws}: 'Explain that to me, may Allah^{azwj} Keep you well'. He^{asws} said: 'Allah^{azwj} Sends an Angel who whispers into his^{asws} ears, like this, and this and this'.

(9) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن رجل عن محمد بن مسلم قال ذكرت المحدث عند ابى عبد الله عليه السلام قال فقال انه يسمع الصوت ولا يرى فقلت اصلحك الله كيف يعلم انه كلام الملك قال انه يعطى السكينة والوقار حتى يعلم انه ملك.

9 – It has been narrated to us by Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from a man, from Muhammad Bin Muslim who said:

'I mentioned Al-Muhaddath in the presence of Abu Abdullah^{asws}. He^{asws} said: 'He^{asws} hears the voice but does not see'. I said, 'May Allah^{azwj} Keep you well, how does he^{asws} know that it is the speech of the Angel?' He^{asws} said: 'He^{asws} experiences tranquillity and the dignity until he^{asws} knows that it is an Angel'.

(10) حدثنا على بن اسماعيل عن صفوان بن يحيى عن الحرث بن المغيرة عن حمران قال حدثنا الحكم بن عيينة عن على بن الحسين انه قال ان علم على عليه السلام في آية من القرآن قال وكتمنا الآية قال فكنا نجتمع فنندرس القرآن فلا نعرف الآية قال فدخلت على ابى جعفر عليه السلام فقلت له ان الحكم بن عيينة.

10 – It has been narrated to us by Ali Bin Ismail, from Safwaan Bin Yahya, from Al-Hars Bin Al-Mugheira, from Hamraan, from Al-Hakam in Aynia, who has said:

Ali Bin Al-Husayn^{asws} having said: 'Knowledge of Ali^{asws} is in a Verse from the Quran'. He said, 'And we hid the Verse. He said, 'When we had a gathering and we were studying the Quran, we did not recognise the Verse. I came to Abu Ja'far^{asws}. I said to him, that Al-Hakam Bin Aynia, (Part of this Hadeeth is missing – see Hadeeth 11 & 13 below for more detail)

(11) حدثنا عن على بن الحسين عليه السلام انه قال علم على عليه السلام في آية من القرآن وكتمنا الآية قال اقرا يا حمران فقرات وما ارسلنا من قبلك من رسول ولا نبي قال فقال أبو جعفر عليه السلام وما ارسلنا من رسول ولا نبي ولا محدث قلت وكان على عليه السلام محدثا قال نعم فجئت إلى اصحابنا فقلت قد اصبحت الذى كان الحكم يكتمننا قال قلت قال أبو جعفر عليه السلام كان يقول على عليه السلام محدث فقالوا لى ما صنعت شيئا الا سألته من يحدثه قال فبعد ذلك انى اتيت ابا جعفر عليه السلام فقلت اليس حدثتني ان عليا عليه السلام كان محدثا قال بلى من يحدثه قال ملك يحدثه قال قلت اقول انه نبي أو رسول قال لا قال بل مثله مثل صاحب سليمان ومثل صاحب موسى ومثله مثل ذوى القرنين.

11 – It has been narrated to us from Ali Bin Al-Husayn^{asws} having said: 'Knowledge of Ali^{asws} is in a Verse from the Quran, and we^{asws} concealed the Verse'. He^{asws} said: 'Read O Hamraan', and he^{asws} read **[22:52] And We did not send before you any messenger or prophet**.

Abu Ja'far^{asws} said: '**[22:52] And We did not send before you any messenger or prophet or a Muhaddith**'. I said, 'And Ali^{asws} was a Muhadditha?' He^{asws} said: 'Yes.

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far^{asws} said that Ali^{asws} was a Muhaddath'. They said to me, 'Don't make up things, but we will ask the one who^{asws} narrated it'. After that, I came to Abu Ja'far^{asws}. I said, 'Did you^{asws} not narrate to me that Ali^{asws} was a Muhaddath?' He^{asws} said: 'Yes'. I said, 'Who narrated it?' He^{asws}: 'Angel narrated it'. I said, 'I say that he^{asws} was a Prophet^{as} or a Messenger^{as}'. He^{asws} said: 'No, but his^{asws} example is that of the successor of the Suleiman^{as} and the example of successor of Musa^{as}, and his^{asws} example is the example of Zulqarnayn^{as}.

(12) حدثنا عباس بن معروف عن حريز عن زرارة قال قلت لابي عبد الله عليه السلام ان اباك حدثنى ان عليا عليه السلام والحسن والحسين عليهما السلام كانوا محدثين قال فقال كيف حدثك قلت حدثنى انه كان ينكت في اذانهم قال صدق ابى.

12 – It has been narrated to us by Abbas Bin Ma'rouf, from Hareez, from Zarara who said: 'I said to Abu Abdullah^{asws} that: 'Your^{asws} father^{asws} narrated to me that Ali^{asws}, and Al-Hassan^{asws} were Muhadditheen'. He^{asws} said: 'How did he^{asws} narrate to you?' I said, 'He^{asws} narrated to me that it was whispered into their^{asws} ears'. Imam^{asws} replied: 'My^{asws} father^{asws} spoke the truth'.

(13) حدثنا أبو محمد عن عمران عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن أبي حمزة الثمالي قال كنت أنا والمغيرة بن سعيد جالسين في المسجد فاتانا الحكم بن عيينه فقال لقد سمعت من أبي جعفر عليه السلام حديثاً ما سمعه أحد قط فسالناه فابى ان يخبرنا به فدخلنا عليه فقلنا ان الحكم بن عيينه اخبرنا انه سمع منك ما لم يسمعه منك أحد قط فابى ان يخبرنا به فقال نعم وجدنا علم على عليه السلام في آية من كتاب الله وما ارسلنا من قبلك من رسول ولا نبي ولا محدث فقلنا ليست هكذا هي فقال في كتاب على وما ارسلنا من قبلك من رسول ولا نبي ولا محدث الا إذا تمنى القي الشيطان في امنيته فقلت وای شئ المحدث فقال ينكت في اذنه فيسمع طنيناً كطنين الطست أو يقرع على قلبه فيسمع وقعا كوقع السلسلة على الطست انه نبي ثم قال الا مثل الخضر ومثل ذی القرنين.

13 – It has been narrated to us by Abu Muhammad, from Umran, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly who said:

'I, and Al-Mugheira Bin Saeed were seated in the Mosque. Al-Hakam Bin Aynia came to us and said, 'I have heard from Abu Ja'far^{asws} a Hadeeth, which no one has ever heard at all. We asked him. He refused to inform us of it. We came to him^{asws}. We said that, 'Al-Hakam Bin Aynia has informed us that he has heard from you^{asws} which no one has heard from you^{asws} at all. He refused to inform us about it'.

He^{asws} said: 'Yes, we^{asws} have found knowledge of Ali^{asws} in a Verse from the Book of Allah^{azwj} **[22:52] And We did not send before you any messenger or prophet or a Muhaddith, but when he desired, the Shaitan made a suggestion respecting his desire**'. I said, 'And what is the Muhaddith?' He^{asws} said: 'The one who receives a (Divine) Message in his^{asws} ears. He^{asws} hears the buzzing sound like the sound of the pouring water, or he leaves an imprint on his^{asws} heart. He^{asws} hears the occurrence like the occurrence of the episodes on the dripping water, that it is the news'. Then he^{asws} said: 'Like the example of Al-Khizr^{as}, and like the example of Zulqarnayn^{as}'.

(7) باب ما يلقى شئ بعد شئ يوماً بيوم وساعة بساعة مما يحدث.

CHAPTER 7 – WHAT THINGS GET DELIVERED TO HIM^{asws}, MATTER AFTER MATTER, DAY BY DAY, AND HOUR BY HOUR FROM THE OCCURRING EVENTS

(1) حدثنا ايوب بن نوح عن صفوان بن يحيى عن شعيب عن زريس عن ابي عبد الله عليه السلام قال سمعته يقول انما العلم ما حدث بالليل والنهار يوم بيوم وساعة بساعة.

1 – It has been narrated to us by Ayub Bin Nuh, from Safwan Bin Yahya, from Shuaib, from Zareys, who has said the following:

‘I heard Abu Abdullah^{asws} say: ‘As for the knowledge, it is what occurs by the night and the day, day by day, and hour by hour’.

(2) حدثنا احمد بن محمد بن علي بن النعمان عن ابن مسكان عن زريس قال كنت مع ابي بصير عند ابي جعفر عليه السلام فقال له ابو بصير بما يعلم عالمكم جعلت فداك قال يا ابا محمد ان عالمنا لا يعلم الغيب ولو وكل الله عالمنا إلى نفسه كان كبعضكم ولكن يحدث إليه ساعة بعد ساعة.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Ali Bin Al-No'man, from Ibn Muskan, from Zareys who said:

‘I, along with Abu Baseer, was with Abu Ja'far^{asws}. Abu Baseer said to him^{asws}: ‘May I be sacrificed for you^{asws}, what is included in your^{asws} knowledge?’ He^{asws} said: ‘O Abu Muhammad, our^{asws} knowledge is not that (which you consider) ‘Al-Ghaib’, but Allah^{azwj} has Given us^{asws} the knowledge which is other than (the knowledge) which some of you have (acquired), but it's about the occurrence of the events (which is Revealed to) him^{asws} hour after hour’.

(3) حدثنا احمد بن محمد عن الحسين سعيد عن بعض اصحابنا عن ابي بصير قال قلت لابي عبد الله عليه السلام جعلت فداك أي شئ هو العلم عندكم قال ما يحدث بالليل والنهار و الامر بعد الامر والشئ بعد الشئ إلى يوم القيمة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Saeed, from one of our companions, from Abu Baseer who said:

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, which is this knowledge with you^{asws}?’ He^{asws} said: ‘What occurs by the night and the day, and the matter after matter and the thing after the thing, up to the Day of Judgement’.

(4) حدثنا احمد بن محمد بن محمد عن ابن سنان عن ابي بصير قال سمعته يقول ان عندنا الصحف الاولى صحف ابراهيم وموسى فقال له زريس اليست هي الاطواح فقال بلى قال زريس ان هذا لهو العلم فقال ليس هذا العلم انما هذه الاثره ان العلم ما يحدث بالليل والنهار يوم بيوم وساعة بساعة.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Abu Baseer who said:

‘I heard him^{asws} say: ‘With us^{asws} are the earlier Parchments, Parchment of Ibrahim^{as} and Musa^{as}. Zareys said to him^{asws}, ‘Are these not the Tablets?’ He^{asws} said: ‘Yes’. Zareys said, ‘This is surely the knowledge’. He^{asws} said: ‘This is not the knowledge, but these are the effects. The knowledge is what occurs by the night and the day, day by day and hour by hour’.

(5) حدثنا عبد الله بن محمد عن محمد بن الوليد أو عن روه عن محمد بن الوليد عن يونس بن يعقوب عن منصور بن حازم قال سمعت ابا عبد الله عليه السلام يقول ان عندنا صحيفة فيه ارش الخدش قال قلت هذا هو العلم قال ان هذا ليس بالعلم انما هو اثره انما العلم الذي يحدث في كل يوم وليلة عن رسول الله صلى الله عليه وآله وعن علي بن ابي طالب عليه السلام.

5 - It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub, from Mansour Bin Haazim who said:

'I heard Abu Abdullah^{asws} say: 'With us^{asws} is a Parchment in which is the compensation for a scratch'. I said, 'This is the knowledge'. He^{asws} said: 'This is not the knowledge, but it is the effect. As for the knowledge, it is which occurs during every day, and night, from Messenger of Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws}'.

(6) حدثنا محمد بن عيسى عن صفوان بن يحيى عن شعيب الحداد عن ضريس الكناسي قال كنت عند ابي عبد الله عليه السلام فقال أبو عبد الله ان عندنا صحف ابراهيم والواح موسى فقال له أبو بصير ان هذا لهو العلم فقال ليس هذا العلم انما هو الاثره قال انما العلم ما يحدث بالليل والنهار يوم بيوم وساعة بساعة.

6 – It has been narrated to us by Muhammad Bin Isa, from Safwaan Bin Yahya, from Shuaib Al-Hadaad, from Zareys Al-Kunasy who said:

'I was with Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'With us^{asws} is the Parchment of Ibrahim^{as} and the Tablets of Musa^{as}'. Abu Baseer said to him^{asws}, 'This is surely the knowledge'. He^{asws} said: 'This is not the knowledge, but it is the effects. As for the knowledge, it is what occurs by the night and the day, day by day, and hour by hour'.

(7) حدثنا احمد بن محمد عن علي بن الحكم عن سيف بن عميره عن ابي الصباح قال حدثني العلا بن سيابة عن ابي عبد الله عليه السلام قال انا لنعلم مافى الليل والنهار.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Uneyra, from Abu Al-Sabaah, from Al-A'ala Bin Siyaabat, who said:

Abu Abdullah^{asws} having said: 'Surely we^{asws} know what (happens) in the night and the day'.

(8) باب في الانمة عليهم السلام ورثو العلم من رسول الله ص وعن علي بن ابي طالب ع وان الحكم يقذف في صدورهم وينكت في اذانهم

CHAPTER 8 – REGARDING THE IMAMS^{asws} BEING THE INHERITORS OF THE KNOWLEDGE FROM THE MESSENGER OF ALLAH^{saww}, AND FROM ALI BIN ABU TALIB^{asws}, AND THAT THE WISDOM GETS IMPRINTED IN THEIR CHESTS, AND GETS WHISPERED INTO THEIR EARS

(1) حدثنا احمد بن محمد عن البرقي عن النضر بن سويد عن يحيى بن عمران بن الحرث بن المغيرة عن ابي عبد الله عليه السلام قال ان الارض لا تترك بغير عالم قلت الذي يعلمه عالمكم ما هو قال وراثه من رسول الله ومن علي بن ابي طالب عليه السلام علم يستغنى عن الناس ولا يستغنى الناس عنه قلت وحكمة يقذف في صدره أو ينكت في اذنه فقال ذاك وذاك.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Bin Umran Bin Al-Hars Bin Al-Mugheira, who has said:

Abu Abdullah^{asws} having said: 'The earth is never left without a knowledgeable one (Imam^{asws}). I said, 'The knowledge which you^{asws} know of, what is it?' He^{asws} said: 'Inheritance from the Messenger of Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws}, knowledge which makes us^{asws} to be needless of the people, and the people are not needless of us^{asws}'. I said, 'And the wisdom, gets delivered in his^{asws} chest or whispered into his^{asws} ears?' He^{asws} said: 'That, as well as that'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان عن الحرث النضري قال قلت لابي عبد الله عليه السلام اخبرني عن علم عالمكم احكمة تقذف في صدره أو وراثه من رسول الله صلى الله عليه وآله أو نكت ينكت في اذنه فقال أبو عبد الله عليه السلام ذاك وذاك ثم قال وراثه من رسول الله صلى الله عليه وآله ومن علي بن ابي طالب عليه السلام علم يستغنى به عن الناس ولا يستغنى الناس عنه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaala Bin Ayub, from Umar Bin Abaan, from Al-hars Al-Nazary who said:

'I said to Abu Abdullah^{asws}, 'Inform me about the knowledge that you^{asws} know, a wisdom that gets delivered in his^{asws} (Imam^{asws}) chest or an inheritance from the Messenger of Allah^{saww}, or does it get whispered in his^{asws} ears?' Abu Abdullah^{asws} said: 'That, as well as that', then said: 'An inheritance from the Messenger of Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, knowledge which has made us^{asws} to be needless of the people, and the people are not needless from us^{asws}'.

(3) حدثنا احمد بن محمد عن الحسن بن موسى الخشاب عن علي بن اسماعيل عن صفوان عن الحرث بن المغيرة قال قلت اخبرني عن علم عالمكم قال وراثه من رسول الله صلى الله عليه وآله ومن علي بن ابي طالب عليه السلام قال قلت انا نتحدث انه يقذف في قلوبهم وينكت في اذانهم قال ذاك وذاك.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Ismail, from Safwaan, from Al-Hars Bin Al-Mugheira who said:

'I said, 'Inform me about the knowledge that you^{asws} have'. He^{asws} said: 'Inheritance from the Messenger of Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'We are narrating that, 'He^{asws} gets it delivered into his^{asws} heart, and whispered into his^{asws} ears'. He^{asws} said: 'That, as well as that'.

(4) حدثنا احمد بن محمد عن موسى بن القاسم عن ابن ابي عمير عن ابان بن عثمان عن ابي عبد الله عليه السلام قال سمعت يقول الارض لا تترك الا بعالم يعلم الحلال والحرام يحتاج الناس إليه ولا يحتاج إليهم قلت جعلت فداك ماذا قال وراثه من رسول الله صلى الله عليه وآله ومن علي بن ابي طالب عليه السلام قلت احكمة تلقى في صدره او شئ ينقر في اذنه قال أو ذاك.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Musa Bin Al-Qasim, from Ibn Abu Umeyr, from Abaan Bin Usman, who has said:

'I heard Abu Abdullah^{asws} say: 'The earth is not left except without a knowledgeable one (The Imam^{asws}), who knows the permissible and the Prohibited which the people need from him^{asws}, and he^{asws} is not needy of them'. I said, 'may I be sacrificed for you^{asws}, what is that?' He^{asws} said: 'An Inheritance from the Messenger of Allah^{saww}, and from Ali bin Abu Talib^{asws}'. I said, 'A wisdom that gets delivered into his^{asws} chest, or something gets whispered into his^{asws} ear?' Imam^{asws} said: 'Or that'.

(5) حدثنا ايوب بن نوح عن صفوان بن حيى عن الحرث عن ابي عبد الله عليه السلام قال قلت اخبرني من علم عالمكم قال وراثته من رسول الله صلى الله عليه وآله ومن على بن ابي طالب عليه السلام قال قلت انا نتحدث انه يقذف في قلوبهم وينكت في اذانهم قال ذاك وذاك

5 – It has been narrated to us by Ayub bin Nuh, from Safwaan Bin Hayy, from Al-Hars, who has said: 'I said to Abu Abdullah^{asws}: 'Inform me, who makes you^{asws} to know your^{asws} knowledge?' He^{asws} said: 'An inheritance from the Messenger of Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'I have been narrating, 'They^{asws} get it delivered into their^{asws} hearts, and it gets whispered into their ears'. He^{asws} said: 'That, as well as that'.

(6) حدثنا ابراهيم بن هاشم عن الحسن بن علي بن فضال عن علي بن عقيب عن ابي كهشم عن الحرث بن المغيرة ابي جعفر عليه السلام انه قال من يهلك منا اهل البيت عالم حتى يرى من يخلفه يعلم مثل علمه أو ما شاء الله قال قلت ما هذا العلم قال وراثته من رسول الله صلى الله عليه وآله ومن على بن ابي طالب عليه السلام يستغنى عن الناس ولا يستغنى الناس عنه.

6– It has been narrated to us by Ibrahim Bin Hashaam, from Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Uqba, from Abu Khamsh, from Al-Hars Bin Al-Mugheira, who has said: Abu Ja'far^{asws} having said: 'Among us^{asws}, the People of the Household, one knowledgeable one^{asws} does not pass away until he^{asws} sees, the one^{asws} after him^{asws}, knows the like of his^{asws} knowledge, or whatever Allah^{azwj} so Desires'. I said, 'What is this knowledge?' He^{asws} said: 'An inheritance from the Messenger of Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws}, making him^{asws} to be needless of the people but people are dependent on him^{asws}.'

(7) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن رجل قال سمعته يقول ان الله لا يترك الارض بغير عالم يحتاج الناس إليه ولا يحتاج إليهم يعلم الحلال والحرام فقلت جعلت فداك بماذا يعلم قال وراثته من رسول الله صلى الله عليه وآله وعلى بن ابي طالب عليه السلام.

7 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umran, from Yunus, from a man who said: 'I heard him^{asws} say: 'Allah^{azwj} does not Leave the Earth without a knowledgeable one^{asws}, to whom^{asws} the people are needy to, and he^{asws} is not needy of the people. He^{asws} knows the Permissible and the Prohibited'. I said, 'May I be sacrificed for you^{asws}, by what does he^{asws} come to know?' He^{asws} said: 'An inheritance from the Messenger of Allah^{saww} and Ali^{asws} bin Abu Talib^{asws}.'

(8) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن الحرث بن المغيرة النضري قال قلت لابي عبد الله عليه السلام علم عالمكم أي شيء وجهه قال وراثته من رسول الله صلى الله عليه وآله وعلى بن ابي طالب عليه السلام يحتاج الناس اليها ولا يحتاج إليهم.

8 – It has been narrated to us by Muhammad bin Abdul Hameed, from Yunus Bin Yaqoub, from Al-Hars Bin Al-Mugheira Al-Nazary who said: 'I said to Abu Abdullah^{asws}, 'The knowledge that you^{asws} have, which thing is its source?' He^{asws} said: 'Inheritance from the Messenger of Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}. The people are needy to us^{asws}, but we^{asws} are not needy of the people'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن المفضل عن الحرث عن ابي عبد الله عليه السلام قال قلت اخبرني عن علم عالمكم قال وراثه من رسول الله صلى الله عليه وآله وسلم ومن علي بن ابي طالب عليه السلام فقلت انا نتحدث انه يقذف في قلبه أو ينكت في اذنه فقال أو ذاك.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Al-Mufazzal, from Al-Hars, who has said:

'I said to Abu Abdullah^{asws}, 'Inform me about the knowledge that you^{asws} know'. He^{asws} said: 'An inheritance from the Messenger of Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'We are narrating that it gets delivered to your^{asws} heart, or whispered into your^{asws} ear'. He^{asws} said: 'Or that'.

(9) باب في الائمة انهم يتكلمون على سبعين وجها كلها المخرج ويفتون بذلك

CHAPTER 9 – REGARDING THE IMAMS^{asws}, THEY^{asws} SPEAK ON SEVENTY PERSPECTIVES, ALL OF THEM IS A WAY OUT (SOLUTION), AND THEY^{asws} ISSUE VERDICTS (FATWAS) BY THAT

(1) حدثنا محمد بن الحسين عن النضر بن شعيب عن عبد الغفار الجازي عن ابي عبد الله عليه السلام انه قال اني لا تكلم على سبعين وجها لي في كلها المخرج.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Abdul Ghajaar Al-Jaazy, who has said:

Abu Abdullah^{asws} having said: 'I^{asws} speak on seventy perspectives, for me^{asws}, in all of them is a way out (solution)'.

(2) حدثنا احمد بن محمد عن محمد بن اسماعيل عن علي بن النعمان عن ابن مسكان عن عبد الاعلى بن اعين قال دخلت انا وعلى بن حنظله على ابي عبد الله عليه السلام فسأله علي بن حنظله عن مسألة فأجاب فيها فقال رجل فان كان كذا وكذا فأجابه فيها بوجه اخر وان كان كذا وكذا فأجابه بوجه حتى أجابه فيها بأربعة وجوه

2 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al-No'maan, from Ibn Muskaan, from Abdul A'la Bin Ayn who said:

'Ali Bin Hanzala and I came to Abu Abdullah^{asws}. Ali Bin Hanzala asked him^{asws} a question. He^{asws} answered regarding it'. A man said, 'If it was such and such?' He^{asws} answered regarding it from another perspective. He said, 'If it was such and such?' He^{asws} answered it from another perspective, until he^{asws} answered it from four different perspectives.

فالتفت إلى علي بن حنظله قال يا ابا محمد قد احكمناه فسمعه أبو عبد الله فقال لا تقل هكذا يا ابا الحسن فانك رجل ورع ان من الاشياء اشياء ضيقة وليس تجرى الا على وجه واحد منها وقت الجمعة ليس لوقتها الا واحد حين تزول الشمس ومن الاشياء اشياء موسعة تجرى على وجوه كثيرة وهذا منها والله ان له عندي سبعين وجها.

Ali Bin Hanzala turned towards me and said, 'O Abu Muhammad, we are wiser by it having heard it from Abu Abdullah^{asws}'. He said, 'Don't say this, O Abu Al-Hassan, for you are a pious man. That is from the things which are narrow things, and there is no flow to it except on one perspective from these, like the time for Friday Prayers. There is no time for it except for one. The setting of the sun is from the things which are wide things, flowing on many perspectives, and this is from these, by Allah^{azwj}, that to it are seventy perspectives'.

(3) حدثنا عبد الله عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن علي بن ابي حمزة قال دخلت انا وابو بصير على ابي عبد الله عليه السلام فبينما نحن قعود اذن تكلم أبو عبد الله عليه السلام بحرف فقلت انا في نفسي هذا مما احمله إلى الشيعة هذا والله حديث لم اسمع مثله قط قال فنظر في وجهي ثم قال اني لا تكلم بالحرف الواحد لي فيه سبعون وجها ان شئت اخذت كذا وان شئت اخذت كذا.

3 – It has been narrated to us by Abdullah, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Ibn Sinan, from Ali Bin Abu Hamza who said:

'Abu Baseer and I came to Abu Abdullah^{asws}. We were given permission to be seated, Abu Abdullah^{asws} spoke a letter'. I said to myself, 'This is from what I will carry to the Shiites. By Allah^{azwj}, this is a Hadeeth, the like of which I have not heard before at all'. He^{asws} looked at my face, and then said: 'I^{asws} speak with one letter. For me^{asws}, in it are seventy perspectives. If I^{asws} like I^{asws} take such, or if I^{asws} like I^{asws} take such (the other)'.

(4) حدثنا محمد بن عيسى عن محمد بن ابي عمير عن محمد بن حمران عن محمد بن مسلم عن ابي عبد الله عليه السلام قال انا لتكلم بالكلمة بها سبعون وجها لنا من كلها المخرج.

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hamraan, from Muhammad Bin Muslim, who has said:
'Abu Abdullah^{asws} has said: 'I speak by the speech which has seventy perspectives. For us^{asws}, from all these is the way out (solution)'.

(5) حدثنا محمد بن عيسى عن محمد بن أبي عمير عن جميل عن أيوب أخى أديم عن حمران بن أعين عن أبي عبد الله عليه السلام قال إنى أتكلم على سبعين وجها لى من كلها المخرج.

5 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Jameel, from Ayub the brother of Adeem, from Hamraan Bin Ayn, who has said:
Abu Abdullah^{asws} has said: 'I^{asws} speak on seventy perspectives. For me^{asws}, in all these is the way out (solution)'.

(6) حدثنا أحمد بن محمد عن الحسن بن محبوب عن الأحول عن أبي عبد الله عليه السلام قال إنتم أفقه الناس ما عرفتم معاني كلامنا إن كلامنا لينصرف على سبعين وجها.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Howl, who has said:
Abu Abdullah^{asws} has said: 'You are more understanding than the people of what you know of the meanings of our^{asws} speech. Our^{asws} speech is applicable on seventy perspectives'.

(7) حدثنا محمد بن عيسى عن محمد بن سنان عن عبد الكريم بن عمرو عن أبي بصير قال سمعت أبا عبد الله عليه السلام يقول إنى لاتكلم بالكلمة الواحدة لها سبعون وجها إن شئت أخذت كذا.

7 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro, from Abu Baseer who said:
'I heard Abu Abdullah^{asws} say: 'I^{asws} speak by one speech, to it are seventy perspectives. I^{asws} take such as I^{asws} like'.

(8) حدثنا أحمد بن محمد عن من رواه عن الحسين بن عثمان عن أخبره عن أبي عبد الله عليه السلام قال إنى لاتكلم بالكلام ينصرف على سبعين وجها كلها لى منه المخرج.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Usmaan, who has said:
Abu Abdullah^{asws} having said: 'I^{asws} speak by the speech which applies on seventy perspectives. For me^{asws}, is a way out (solution) from all these'.

(9) حدثنا أحمد بن محمد بن الحسين بن سعيد عن فضالة بن أيوب عن حمران بن أعين عن أبي عبد الله عليه السلام قال سمعته يقول إنه لاتكلم على سبعين وجها لى في كلها المخرج.

9 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Hamraan Bin Ayn, who has said:
'I heard Abu Abdullah^{asws} say that he^{asws} speaks on seventy perspectives, and in all of these is the way out (solution)'.

(10) حدثنا أحمد بن محمد عن عبد الرحمن بن أبي نجران عن محمد بن مسلم قال قال أبو عبد الله عليه السلام يقول إنى لاتكلم على سبعين وجها لى منها المخرج.

10 – It has been narrated to us by Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Muhammad Bin Muslim who said:
'Abu Abdullah^{asws} said: 'I^{asws} speak on seventy perspectives. For me^{asws}, from these is the way out (solution)'.

(11) حدثنا أحمد بن محمد عن الحسين بن سعيد عن فضالة بن أيوب عن عمر بن إبان الكلبى قال قال أبو عبد الله عليه السلام إنى لاتكلم على سبعين وجها من كلها المخرج.

11 – Ahmad Bin Muhammad, from Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Aub, from Umar Bin Abaan Al-Kalby who said:
'Abu Abdullah^{asws} said: 'I^{asws} speak on seventy perspectives, from all of these is the way out (solution)'.

(12) حدثنا محمد بن عيسى عن ابن جبلة عن ابي الصباح عن عبد الرحمن بن سيابة عن ابي عبد الله عليه السلام قال انى لاتكلم على سبعين وجها من كلها المخرج.

12 – It has been narrated to us by Muhammad Bin Isa, from Ibn Jabalat, from Abu Al-Sabaah, from Abdul Rahmaan Bin Sayaabat, who has said:
Abu Abdullah^{asws} has said: 'I^{asws} speak on seventy perspectives. From all of these is the way out (solution)'.

(13) حدثنا محمد بن عبد الجبار عن البرقى عن فضاله عن ابي الصباح عن ابي عبد الله عليه السلام قال انى لاحدث الناس على سبعين وجها لى في كل وجه منها المخرج.

13 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaalat, from Abu Al-Sabah, who has said:
Abu Abdullah^{asws} has said: 'I^{asws} narrate to the people on seventy perspectives. For me^{asws}, in each of these perspectives from them, is the way out (solution)'.

(14) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب وعلى بن الحكم جميعا عن عمر بن ابان الكلبى عن اديم اخى ايوب عن حمران بن اعين عن ابي عبد الله عليه السلام قال سمعته يقول انى لاتكلم على سبعين وجها لى في كلها المخرج.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, and Ali Bin Al-Hakam together, from Umar Bin Abaan Al-kalby, from Adeem the brother of Ayub, from Hamraan Bin Ayn, who has said:
'I heard Abu Abdullah^{asws} say: 'I^{asws} speak on seventy perspectives. For me^{asws}, in all of them, is the way out (solution)'.

(15) حدثنا احمد بن محمد عن عبد الرحمن بن ابي نجران عن محمد بن حمران عن محمد بن مسلم قال قال أبو عبد الله انى اتكلم على سبعين وجها لى منها المخرج.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najraan, from Muhammad Bin Hamraan, from Muhammad Bin Muslim who said:
'Abu Abdullah^{asws} said: 'I^{asws} speak on seventy perspectives. For me^{asws}, from these is the way out (solution)'.

(10) باب في الانمة انهم يعرفون الزيادة والنقصان في الارض من الحق والباطل

CHAPTER 10 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE EXCESSES AND THE DEFICIENCIES IN THE EARTH FROM THE TRUTH AND THE FALSEHOOD

(1) حدثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن ابي بصير عن ابي عبد الله عليه السلام انه قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان في الارض فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا اكمله لهم فقال خذوه كاملاً ولولا ذلك لالتبس على المؤمنين امرهم ولم يفرقوا بين الحق والباطل

1 – It has been narrated to us by Muhammad Bin Isa, from Ibn Sinan and Ali Bin Al-No'man, from Abdullah Muskaan, from Abu Baseer, who has said:

'Abu Abdullah^{asws} has said: 'Allah^{azwj} does not Leave the earth except there is in it a knowledgeable one^{asws} who knows (where are) the excesses and deficiencies in the Earth. If the believers exceed in something, he^{asws} takes it away from them, and if they are deficient in something, he^{asws} completes it for them. He^{asws} takes them to completion, and were it not for that, the affairs of the believers would become confusing for them and they would not be able to distinguish between the truth and the falsehood'.

(2) حدثنا محمد بن عيسى عن ابن ابي عمير عن منصور بن يونس عن اسحق بن عمار عن ابي عبد الله عليه السلام قال سمعته يقول ان الارض لا تخلو الا وفيها عالم كلما زاد المؤمنون شيئاً ردهم وان نقصوا شيئاً تممه لهم.

2 – It has been narrated to us by Muhammad Bin Isa, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is'haq Bin Amaar, who has said:

'I heard Abu Abdullah^{asws} say: 'The Earth is not left empty except in it is a knowledgeable one^{asws}, whenever the believers exceed in something, he^{asws} takes it away from them, and if they are deficient in something, he^{asws} completes it for them'.

(3) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجال عن ثعلبة عن اسحق بن عمار قال قال أبو عبد الله عليه السلام ان الارض لا تخلو من ان يكون فيها من يعلم الزيادة و النقصان فإذا جاء المسلمون بزيادة طرحها وإذا جاؤا بالنقصان اكمله لهم ولولا ذلك لاختلط على المسلمين امرهم.

3 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Tha'albat, from Is'haq Bin Amaar who said:

'Abu Abdullah^{asws} said: 'The Earth is not empty of the one who knows where is the increase and the decrease. If the Muslims came with excess, he^{asws} subtracts it, and if they come with deficiency, he^{asws} completes it for them, and had it not been for that, the affairs of the Muslims would become confusing for them'.

(4) حدثنا محمد بن عبد الجبار عن البرقي عن فضالة عن شعيب عن ابي حمزة قال قال أبو عبد الله عليه السلام لن تبقى الارض الا وفيها رجل منا يعرف الحق فإذا زاد الناس فيه قال قد زادوا وإذا نقصوا منه قال قد نقصوا وإذا جاؤا به صدقهم ولو لم يكن كذلك لم يعرف الحق من الباطل.

4 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-barqy, from Fazaala, from Shuaib, from Abu Hamza who said:

'Abu Abdullah^{asws} said: 'The Earth does not remain except in it is a man^{asws} from us^{asws} who recognises the truth. If the people exceed in something, he^{asws} says: 'They have exceeded', and if they are deficient in it, he^{asws} says: 'They are deficient', and if they come by it, he^{asws} ratifies them, and had it not been like that, the truth would not be distinguishable from the falsehood'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن محمد بن عبد الرحمن عن شعيب الحداد عن ابي حمزة الثمالي عن ابي جعفر عليه السلام قال ان الارض لا تبقى الا وفيها منا من يعرف الحق فإذا زاد الناس قال قد زادوا وإذا نقصوا منه قال قد نقصوا ولولا ذلك كذلك لم يعرف الحق من الباطل.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Muhammad Bin Abdul Rahmaan, from Shuayb Al-Hadaad, from Abu hamza Al-Thumaly, who has said:

Abu Ja'far^{asws} has said: 'The Earth does not remain except in it is one^{asws} from us^{asws} who recognises the truth. If the people have exceeded, he^{asws} says: 'They have exceeded', and if they are deficient, he^{asws} says: 'They are deficient'. Had it not been like that, similarly they would not have been able to distinguish the truth from the falsehood'.

(6) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن اسحق بن عمار عن محمد بن مسلم عن ابي جعفر عليه السلام قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان من دين الله فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا شيئاً اكمله لهم ولولا ذلك لالتبست على المؤمنين امورهم.

6 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Is'haq Bin Amaar, from Muhammad Bin Muslim, who has said:

Abu Ja'far^{asws} has said: 'Allah^{azwj} does not Leave the earth except in it is a knowledgeable one^{asws} who knows the excesses and the deficiencies from the Religion of Allah^{azwj}. If the believers have exceeded in something, he^{asws} removes it from them, and they are deficient in something, he^{asws} completes it for them, and had it not been for that, the affairs of the believers would become confusing for them'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن علي بن اسباط عن سليمان مولى طربال عن اسحق بن عمار قال سمعت ابا عبد الله عليه السلام يقول ان الارض لن تخلو الا وفيها عالم كلما زاد المؤمنون شيئاً ردهم إلى الحق وان نقصوا شيئاً اتمه لهم.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Asbaat, from Suleyman the slave of Tarbaal, from Is'haq Bin Amaar who said:

'I heard Abu Abdullah^{asws} say: 'The Earth is never empty except in it is a knowledgeable one^{asws}. Whenever the believers exceed in something, he^{asws} pushes them back to the truth, and if they are deficient in something, he^{asws} completes it for them'.

(8) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن علي بن اسماعيل الميثمي عن ثعلبة عن عبد الاعلى مولى ال سام عن ابي جعفر عليه السلام قال سمعته يقول ما ترك الله الارض بغير عالم ينقص ما زاد الناس ويزيد ما نقصوا ولولا ذلك لاختلط على الناس امورهم.

8 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ali Bin Ismail Al-Maysami, from Tha'albat, from Abdul A'la the slave of Aal-Saam, who has said:

Abu Ja'far^{asws} said, 'I heard him^{asws} say: 'Allah^{azwj} does not Leave the Earth without a knowledgeable one^{asws}, who decreases what the people have exceeded in, and increases what they are deficient it, and had it not been for that the affairs of the people would have become confusing for them'.

(9) حدثنا الحسن بن علي بن النعمان عن ابيه عن شعيب عن ابي حمزة عن ابي جعفر عليه السلام انه قال لم تخل الارض الا وفيها منا رجل يعرف الحق فإذا زاد الناس فيه شيئاً قال فقد زادوا وإذا نقصوا منه قال قد نقصوا.

9 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from his father, from Shuayb, from Abu Hamza, who has said:

Abu Ja'far^{asws} has said: 'The Earth is never empty except that in it will be a man^{asws} from us^{asws}, who recognises the truth. If the people have exceeded in something, he^{asws} says: 'They have exceeded', and if they are deficient from it, he^{asws} says: 'They are deficient'.

(11) باب في الاثمة عليهم السلام انهم يتكلمون الالسن كلها

CHAPTER 11 – REGARDING THE IMAMS^{asws}, THEY^{asws} SPEAK IN EVERY LANGUAGE

(1) حدثنا محمد بن الحسن الصفار عن محمد بن الحسين عن علي بن مهزيار عن الطيب الهادي عليه السلام قال دخلت عليه فابتدأني وكلمني بالفارسية

1- It has been narrated to us by Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn, from Ali Bin Mahziyar, who has narrated:
'I came up to Al-Tayyab Al-Haadi^{asws} (Imam Muhammad Taqi^{asws}) and he^{asws} started before me and spoke to me in Persian'.

(2) حدثنا احمد بن محمد عن علي بن الحكم عن حماد بن عبد الله الفراء عن معتب انه اخبره ان ابا الحسن الاول لم يكن يرى له ولد فاتاه يوما اسحق ومحمد اخواه وابو الحسن يتكلم بلسان ليس بعربي فجاء غلام سقلابي فكلمه بلسانه فذهب فجاء بعلي عليه السلام ابنه فقال لاختوته هذا علي ابني فضموه إلى واحدا بعد واحد فقبلوه ثم كلم الغلام بلسانه فحمله فذهب فجاء بابراهيم فقال هذا ابراهيم ابني ثم كلمه بكلام فحمله فذهب فلم ينزل يدعوا بغلام بعد غلام ويكلمهم حتى جاء خمسة اولاد والغلمان مختلفون في اجناسهم والسنتهم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Hamaad Bin Abdullah Al-Faraa, from Ma'tab, who has narrated:

I did not see the son of Abu Al-Hassan^{asws} the first, until One day Is'haq and Muhammad, his brother, came to him^{asws}, and Abu Al-Hassan^{asws} was speaking in a language which was not Arabic. A Saqlaaby boy came. He^{asws} spoke to him in his language. He went. He^{asws} came with Ali^{asws} his^{asws} son and said: 'This is Ali^{asws}, my^{asws} son'. One after the other they came and accepted it. Then he^{asws} spoke to the servant in his language. He understood and went. He came with Ibrahim. He said, 'This is Ibrahim, my son'. Then he^{asws} spoke by a speech that he understood. He went. They did not stop coming down, young man after young man, and he^{asws} spoke to them, five children and young boys, all of different races and languages'.

(3) حدثنا محمد بن عيسى عن علي بن مهزيار قال ارسلت إلى ابي الحسن عليه السلام غلامي وكان سقلاميا فرجع الغلام إلى متعجبا فقلت له مالك يا بني قال كيف لا اتعجب ما زال يكلمني بالسقلانية كانه واحدا منا فظننت انه انما دار بينهم.

3 – It has been narrated to us Muhammad Bin Isa, from Ali Bin Mahziyar who said:

'I sent my boy as a messenger to Abu Al-Hassan^{asws}, and he^{asws} was a Saqalamiya. The boy returned to me surprised. I said, 'What is the matter with you my son?' He said, 'How can I not be surprised, he^{asws} did not stop speaking to me in Saqalaniyya, as if he^{asws} was one from us. I thought, it was as if he^{asws} was at home among them'.

(4) حدثنا احمد بن محمد عن ابن ابي القاسم وعبد الله بن عمران عن محمد بن بشير عن رجل عن عمار الساباطي قال قال لي أبو عبد الله عليه السلام يا عمار أبو مسلم فظللته فكساه فكسحه بساطورا قلت جعلت فداك ما رايت نبطيا افصح منك فقال يا عمار و بكل لسان.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Al-Qasim and Abdullah Bin Umran, from Muhammad Bin Bashir, from a man from Amaar Al-Saabaty who said:

'Abu Abdullah^{asws} said to me: 'O Amaar, *Fazallalahu, fakassau fakasahu* in Satoora (a language)'. I said, 'May I be sacrificed for you^{asws}, I have not seen anyone more eloquent in Nabtiyya (a language) than you^{asws}'. He^{asws} said: 'O Amaar, and (we^{asws} are eloquent) in every language'.

(5) حدثنا الحسن بن محمد عن ابيه محمد بن علي بن شريف عن علي بن اسباط عن اسماعيل بن عباد عن عامر بن علي الجامعي قال قلت لابي عبد الله عليه السلام جعلت فداك انا ناكل ذبايح اهل الكتاب ولا ندري يسمون عليها ام لا فقال

بهذا امروا فقلت جعلت فداك ان رايت ان نكتبها فقال اكتب نوح ايوا ادينوا يلهمز مالحو عالم اشرسوا أو رضوا بنو يوسعه موسق دغال اسطحو.

5 – It has been narrated to us by Al-Hassan Bin Muhammad, from his father Muhammad Bin Ali Bin Sahreef, from Ali Bin Asbaat, from Ismail Bin Abaad, from Aamir Bin Ali Al-Jam'aie who said: 'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, we eat the slaughtered (animals) of the People of the Book, and we do not know whether they have recited the Name (of Allah^{azwj}) over it or not'. He^{asws} said: 'If you have heard them recite the Name, eat it. Do you know what they say on their slaughtered (animals)?' I said, 'No'. He^{asws} recited out something similar to what the Jews speak, then said: 'This is what they have been Ordered to'. I said, 'May I be sacrificed for you^{asws}, do you^{asws} think that we need to write it down?' He^{asws} said: 'Write "Nooh Aywa Adeenu Yalheez Malhuwa Aalim Aharsuwa Aw Razwa Banu Yu'sau Mowsaq DagAl-Astahwa"'.
Malhuwa Aalim Aharsuwa Aw Razwa Banu Yu'sau Mowsaq DagAl-Astahwa".

(6) حدثنا النهدي عن اسماعيل بن مهران عن رجل من اهل بيرما قال كنت عند ابي عبد الله عليه السلام فودعته وخرجت حتى بلغت الاعوص ثم ذكرت حاجة لي فرجعت إليه والبيت غاص باهله وكنت اردت ان اساله عن بيوض ديوك الماء فقال لي ياتب يعنى البيض دعا نامينا يعنى ديوك الماء بناحل يعنى لا تأكل.

6 – It has been narrated to us by Al-Nahdy, from Ismail Bin Mahraan Bin Mahraan, from a man from inhabitants of Birma who said: 'I was in the presence of Abu Abdullah^{asws}. I bade farwell to him^{asws} and went out until I reached Al-Aws, then I remembered my need. I returned to him^{asws}, and the house was full of family members, and I wanted that I should ask him^{asws} about the eggs of the water cockerels. He^{asws} said to me: 'Yaatab', meaning the eggs, 'Da'a Namayna', meaning water cockerels, 'Banaahal', meaning 'do not eat'.

(7) حدثنا احمد بن الحسين عن الحسن بن برا عن احمد بن محمد بن ابي نصر قال حدثني رجل من اهل جسر بابل قال كان في القرية رجل يؤذيني ويقول يا رافضي ويشتمني و كان يلقب بقرد القرية قال فجببت (والظاهر فحجبت) سنة من ذلك اليوم فدخلت على ابي عبد الله عليه السلام فقال ابتدا قوفه ما نامت قلت جعلت فداك متى قال في الساعة فكتبت اليوم والساعة فلما قدمت الكوفة تلقاني اخي فسألته عن بقي وعن مات فقال لي قوفه ما نامت وهى بالنيطية قردا القرية مات فقلت له متى فقال لي يوم كذا وكذا في الوقت الذي اخبرني به أبو عبد الله عليه السلام.

7 – It has been narrated to me Ahmad Bin Al-Husayn, from Al-Hassan Bin Bara, from Ahmad Bin Muhammad Bin Abu Nasr, from a man from inhabitants of the bridge of Babel who said: 'There was a man in the town who used to hurt me, and he was saying 'O Rafizi' (Rejector), and used to verbally abuse me, and he had been titled as 'monkey of the town'. I went on Pilgrimage in the same year from that day. I came to Abu Abdullah^{asws}. He^{asws} began by saying "Kowfuhu Manaamat". I said, 'May I be sacrificed for you^{asws}, when?' He^{asws} said: 'In the hour'. I made a note of the day and the hour. When I proceeded to Al-Kufa, my brother met me. I asked him about the news of who had remained and who had died. He said, to me, "Kowfuhu Manaamat", and it is in Al-Nabatiyya (a language) "The monkey has died". I said to him, 'When?' He told me that it was on such and such a day in the time, which I had been informed of by Abu Abdullah^{asws}.

(8) حدثنا ابراهيم بن اسحق عن عبد الله بن احمد عن عبد الرحمن بن ابي عبد الله الخزاعي عن نصر بن مزاحم عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال لما قدم بابنة يزددجرد على عمر وادخلت المدينة اشرف لها عذارى المدينة واشرق المسجد بضوء وجهها فلما دخلت المسجد ورات عمر غطت وجهها وقالت آه بيروز باد اهرمز قال فغضب عمرو قال تشتمني هذه وهم بها فقال له امير المؤمنين ليس لك ذلك اعرض عنها انها تختار رجلا من المسلمين ثم احسبها بفيئه عليه فقال عمر اختاري قال فجاءت حتى وضعت يدها على راس الحسين بن علي عليه السلام فقال امير المؤمنين ما اسمك قالت جهان شاه فقال بل شهر بانويه ثم نظر إلى الحسين عليه السلام فقال يا ابا عبد الله عليه السلام ليلدن لك منها غلام خير اهل الارض.

8 – It has been narrated to us by Ibrahim in Is'haq, from Abdullah Bin Ahmad, from Abdul Rahmaan Bin Abu Abdullah Al-Khazaie, from Nasr Bin Mazaahim, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far^{asws} has said: 'When the daughter of Yazdjard was presented before Umar and entered Al-Madina, the noblemen of Al-Madina flocked to the Masjid which was illuminated by her face. When she entered the Masjid and Umar saw her, she hid her face and said "Aah Peyrouz Baad Aharmaz". Umar was angered by that and said: 'She is abusing me', and it was his imagination. Amir-ul-Momineen^{asws} said to him: 'That is not for you, turn away from her. She has a right to choose a man from the Muslims, then you can count her as being "Fey" (War booty)'. Umar said, 'She can choose'. She went (walked around) until she placed her hand on the head of Al-Husayn Bin Ali^{asws}. Amir-ul-Momineen^{asws} said: 'What is your name?' She said, 'Jahaan Shah'. He^{asws} said: 'But, it is Shehr Banoo'. Then he^{asws} looked at Al-Husayn^{asws} and said: 'O Abu Abdullah^{asws}, you^{asws} will have a son^{asws} from her who will be better than the inhabitants of the Earth'.

(9) حدثنا محمد بن هارون عن عبد الرحمن بن ابي نجران عن ابي نجران عن ابي هارون العبدى عن ابي عبد الله عليه السلام قال قال لبعض غلمانه في شئ جرى لئن انتهيت والا ضربتك ضرب الحمار قال جعلت فداك وما ضرب الحمار قال ان نوحا عليه السلام لما دخل السفينة من كل زوجين اثنين جاء إلى الحمار فابى ان يدخل فاخذ جريدة من نخل فضربه ضربة واحدة وقال له عيسا شاطانا أي ادخل يا شيطان.

9 – It has been narrated to us by Muhammad Bin Haroun, from Abdul Rahmaan Bin Abu Najraan, from Abu Najraan, from Abu Haroun Al-Abdy, who has narrated the following:

Abu Abdullah^{asws} said something (like the following) to one of his^{asws} servants: 'If you ran without finishing it, I^{asws} shall have to usher you like a donkey'. I said, 'May I be sacrificed for you^{asws}, and what is the ushering treatment of a donkey?' He^{asws} said: 'When Noah^{asws} made them (of creatures) to enter into the ship in pairs, two donkeys refused to enter. He^{asws} took a twig of palm and used it to usher them once, and said to it: "Absaa shaatana", meaning 'Enter, O Shaitaan'.

(10) حدثنا عبد الله بن جعفر عن احمد بن محمد بن اسحق الكرخي عن عمه محمد بن عبد الله بن جابر الكرخي وكان رجلا خيرا كاتباً كان لاسحق بن عمار ثم تاب من ذلك عن ابراهيم الكرخي قال كنت عند ابي عبد الله عليه السلام فقال يا ابراهيم اين تنزل من الكرخ قلت في موضع يقال له شادروان قال فقال لي تعرف قطفتا قال ان امير المؤمنين عليه السلام حين اتى اهل النهروان نزل قطفتا فاجتمع إليه اهل بادرويا فشكوا إليه ثقل خراجهم وكلموه بالنبطية وان لهم جيرانا اوسع ارضا واقل خراجا فأجابهم بالنبطية وغرظا من عود يا قال فمعناه رب رجز صغير خير من رجز كبير

10 – It has been narrated to us by Abdullah Bin Ja'far, from Ahmad Bin Muhammad Bin Is'haq Al-Karkhy, from his uncle Muhammad Bin Abdullah Bin Jabir Al-Karkhy, and he was a good man and he was a writer for Is'haq Bin Amaar, then repented from that, from Ibrahim Al-Karkhy who said:

'I was in the presence of Abu Abdullah^{asws}. He^{asws} said: 'O Ibrahim, where are you staying in Al-Kharkh?' I said, 'In an area called Shadarwaan'. He^{asws} said to me: 'Are you familiar with Qatafta? When Amir-ul-Momineen^{asws} came to the people of Al-Naharwaan, he^{asws} stayed at Qatafta. The people of Badarwiya gathered around him^{asws}. They complained about the heavy taxation, and they spoke to him^{asws} in Al-Nabatiyya (a language), that their neighbours had extensive land and less taxation. He^{asws} answered them in Al-Nabatiyya language "Wa garz ta min owdya". Its meaning was, 'A small Torment of the Lord^{azwj} is better than a greater Torment'.

(11) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤي عن احمد بن الحسن عن الفيض بن المختار في حديث له طويل في امر ابي الحسن حتى قال له هو صاحبك الذي سئلت عنه فقم فاقر له بحقه فقلت حتى قبلت راسه ويده ودعوت الله له قال أبو عبد الله عليه السلام اما انه لم يؤذن له في ذلك فقلت له جعلت فداك فاخبر به احدا فقال نعم اهلك وولدك ورفقائك وكان معي اهلي وولدي وكان يونس بن ظبيان من رفقائي فلما اخبرتهم حمدوا الله على ذلك وقال يونس

11 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Ahmad Bin Al-Hassan, from Al-Fayz Bin Al-Mukhtar, who has narrated the following: Once, in a lengthy Hadeeth regarding the matter of Abu Al-Hassan^{asws}, until he^{asws} said to him: 'He^{asws} is your Master^{asws} about whom^{asws} you will be questioned, so admit to his^{asws} rights'. I stood up until I kissed his^{asws} forehead and his^{asws} hand and supplicated to Allah^{azwj} for him^{asws}. Abu Abdullah^{asws} said: 'But, there is no permission (to tell everyone) regarding that'.

I said to him^{asws}, 'May I be sacrificed for you^{asws}, can I inform about it to some?' He^{asws} said: 'Yes, your wife, and your child, and your friend'. And I had my wife, and my son, and Yunus Bin Zibyaan who was a friend of mine. When I informed them, they Praised Allah^{azwj} on that, and Yunus said, 'No, By Allah^{azwj}, until we hear that from him^{asws}, and he was in a hurry for that. He went out and I followed. When I got to the door, I heard Abu Abdullah^{asws} say: 'He has preceded you, O Yunus! the matter is as he has said it to you. "*Fayz Zarqat Zarqat*". I said, 'I have already done that, and "*Zarqat*" in Al-Nabatiyya (a language) means, 'Safeguard it with yourself'.

(12) حدثنا الحسين بن علي عن احمد بن هلال عن عثمان بن عيسى عن ابن مسكان عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول اول خارجة على موسى بن عمران بمرج وائق وهو بالشام وخرجت على المسيح بحران وخرجت على امير المؤمنين عليه السلام بالنهروان ويخرج على القائم بالدسكرة وسكرة الملك ثم قال لي كيف مالح ديربين ماكي مالح يعني عند قريتك وهو بالنبطية وذلك ان يونس كان من قرية ديربين ما يقال الدسكرة إلى عند ديربين ما.

12 – It has been narrated to us by Al-Husayn Bin Ali, from Ahmad Bin Hilal, from Usmaan Bin Isa, from Ibn Muskaan, from Yunus Bin Zibyaan who said: 'I heard Abu Abdullah^{asws} say: 'At first (the people) came out in revolt against Musa Bin Imran^{as} at Marj and Anaq, and it is in Syria, and they revolted again the Messiah^{as} at Heran, and they revolted against Amir-ul-Momineen^{asws} at Naharwaan, and they will revolt against Al-Qaim^{asws} at Al-Daskara, and the king will be in agony'. Then he^{asws} said to me: "*Kayf Maalah Dirbeen Maky Maalah*", meaning 'In your township', and it is in Al-Nabatiyya (a language), and that Yunus was from a township of Dirbeen which is called Al-Daskarat'.

(13) حدثنا محمد بن عيسى عن ابي هاشم قال كنت اتعدى معه فيدعو بعض غلمانه بالسقلابية والفارسية وربما يقول غلامي هذا يكتب شيئا من الفارسية فكنت اقول اكتب فكان يكتب فيفتح هو على غلامه.

13 – It has been narrated to us by Muhammad Bin Isa, from Abu Hashim who said: 'I was with him^{asws} and he^{asws} called one of his^{asws} servants in Al-Saqalabiyya (a language) and Persian, and he^{asws} said: 'Write this thing in Persian'. I was saying, 'I will write it', and he^{asws} was making his^{asws} servant to write it'.

(14) حدثنا محمد بن احمد عن ابي عبد الله عليه السلام قال دخلت عليه قوم من اهل خراسان فقال ابتدا من غير مسألة من جميع مالا من مهاوش اذهب الله في نهاير فقالوا. جعلنا فداك لانفهم هذا الكلام فقال هر مال كه ابا زر ايد بدم شود.

14 – It has been narrated to us by Muhammad Bin Ahmad, who has narrated the following: 'A group of people from Khurasaan came to Abu Abdullah^{asws}. He^{asws} began by saying: "*Man gayr mas'alat man Jamie mala man mahawish azbahu Allah^{azwj}*", in Nahaaber (a language). Some of them said, 'May we be sacrificed for you^{asws}, we do not understand this speech'. He^{asws} said: "*MaAl-kea baa zar ayd badam shud*".

(15) حدثنا الحسن بن علي السرسوني عن ابراهيم بن مهزيار قال كان أبو الحسن كتب إلى علي بن مهزيار يأمره ان يعمل له مقدار الساعات فحملناه إليه في سنة ثمان وعشرين فلما صرنا بسيالة كتب يعلمه قدومه ويستأذنه في المصير إليه وعن الوقت الذي نسير إليه فيه واستأذن لابراهيم فورد الجواب بالاذن انا نصير إليه بعد الظهر فخرجنا جميعا إلى ان صرنا في يوم صايف شديد الحر ومعنا مسرور غلام علي بن مهزيار

15 – It has been narrated to us by Al-Hassan Bin Ali Al-Sarsoony, from Ibrahim Bin Mahziyar who said:

‘Abu Al-Hassan had written to Ali Bin Mahziyar, ordering him to do some for some time. We carried it out in the year two hundred and twenty eight. When we came to Sayaalat, he wrote to let him^{asws} know of our arrival, seeking permission, and the time of our journey to him^{asws}, and sought permission for Ibrahim. The answer came back, giving us the permission. We travelled to him^{asws} after mid-day. We came out on an extremely hot day, and with us was Masroor, the slave of Ali Bin Mahziyar.

فلما ان دنوا من قصره إذا بلال قائم ينتظرنا وكان بلال غلام ابي الحسن عليه السلام فقال ادخلوا فدخلنا حجرة وقد نالنا من العطش امر عظيم فما قعدنا حيناً حتى خرج الينا بعض الخدم و معه قلال من ماء ابرد ما يكون فشربنا ثم دعا بعلي بن مهزيار فلبث عنده إلى بعد العصر ثم دعاني فسلمت عليه واستأذنته ان يناولني يده فاقبلها فمد يده عليه السلام فقبلتها ودعاني و قعدت ثم قمت فودعته فلما خرجت من باب البيت ناداني فقال يا ابراهيم فقلت لبيك يا سيدي فقال لاتبرج

When we approach his^{asws} place, Bilal was standing there waiting for us, and Bilal was a slave of Abu Al-Hassan^{asws}. He said, ‘Enter’. We entered a chamber and we were very very thirsty. We had hardly sat down when a servant came up, and with him was a jug of cold water. We drank it. Then he^{asws} called Ali Bin Mahziyar, who stayed with him^{asws} until after mid-afternoon (Al-Asr). Then he^{asws} called me. I greeted him^{asws} and asked his^{asws} permission to kiss his^{asws} hand. He^{asws} extended his^{asws} hand towards me. I kissed it, and he^{asws} supplicated for me, and I sat down. Then I stood up and bade farewell. When I went out from the door of the house, he^{asws} called out to me saying: ‘O Ibrahim!’ I said, ‘Here I am, O my Master^{asws}’. He^{asws} said: ‘Do not flaunt (overdress)’.

فلم نزل جالسا ومسروور غلامنا معنا فامر ان ينصب المقدار ثم خرج عليه السلام فلقى له كرسي فجلس عليه والقي لعلي بن مهزيار كرسي عن يساره فجلس وكنت انا بجانب المقدار فسقطت حصاة فقال مسروور هشت فقال هشت ثمانية فقلنا نعم يا سيدنا فلبثنا عنده إلى المساء ثم خرجنا فقال لعلي رد إلى مسروورا بالغداة فوجهه إليه فلما ان دخل قال له بالفارسية بار خدایا چون فقلت له نيك يا سيدي فمن نضر فقال لمسروور دربه بند دربند فاغلاق الباب ثم ألقى رداه على يخفيني من نضر حتى سألني عما اراد فلقية علي بن مهزيار فقال له كل هذا حرفا من نصر فقال يا ابا الحسين يكاد خوفي من عمرو بن قرح؟؟.

We were still seated, and Masroor, our slave, was with us. He^{asws} ordered for the stones to be set up. Then he^{asws} came out. I placed a chair for him^{asws}. He^{asws} sat down upon it, and I placed a chair for Ali Bin Mahziyar on his^{asws} right. He sat, and I was on the side of the podium. A stone fell. Masroor said, ‘*Hasht*’. He^{asws} said (as a comment): ‘*Hasht is eight*’. We said, ‘Yes, O’ our Master’. We stayed in his^{asws} presence till the evening, then we went out’.

He^{asws} said to Ali: ‘Send Masroor to me^{asws} tomorrow’. When he came, he^{asws} said to him in Persian: ‘*Bar Khudaya Choun*’. I said to him^{asws}, ‘*Neyk*, O my Master^{asws}, it is damaged’. He^{asws} said to Masroor: ‘*Dar bihi band, dar biband*’ (close the door). Then he^{asws} covered his^{asws} cloak over me, hiding me from Nazar, until he^{asws} asked me whether I intended to meet Ali Bin Mahziyar. I said to him^{asws}, ‘All these words are from Nazar?’ He^{asws} said: ‘O Abu Al-Husayn, it is for fear from Amro Bin Qarh’.

(12) باب في الائمة عليهم السلام انهم يعرفون الالسن كلها

CHAPTER 12 – REGARDING THE IMAMS^{asws}, THEY^{asws} UNDERSTAND ALL THE LANGUAGES

(1) حدثنا احمد بن محمد حدثني الحسين بن سعيد والبرقي عن النضر بن سويد عن يحيى الحلبي عن محمد بن علي الحلبي قال سمعت ابا عبد الله عليه السلام يقول لما اتى بعلى بن الحسين عليه السلام يزيد بن معاوية عليهما لعائين الله ومن معه جعلوه في بيت فقال بعضهم انما جعلنا في هذا البيت ليقع علينا فيقتلنا فراطن الحرس فقالوا انظروا إلى هؤلاء يخافون ان تقع عليهم البيت وانما يخرجون غدا فيقتلون قال علي بن الحسين ع لم يكن فينا احد يحسن الرطانة غيري والرطانة عند اهل المدينة الرومية

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Muhammad Bin Ali Al-Halby who said:

'I heard Abu Abdullah^{asws} say: 'When they brought Ali^{asws} Bin Al-Husayn^{asws}, to Yazeed^{la} Bin Muawiya^{la}, May Allah^{azwj} Curse him^{la} and the ones who were with him^{la}, they made him^{asws} go in a house. One of them said, 'But they have made us to go in this house, so that it would collapse upon us and kill us'. The guards discussed in Raatan (a language). They said, looking at them^{asws}, 'They are scared that the house would collapse upon them by the time they come out of it, they would have been killed'. Ali^{asws} Bin Al-Husayn^{asws} said: 'There is none better among us than myself^{asws} in *Al-Raatan*', and *Al-Raatan* with the people of Al-Madina is *Al-Roomiya* (Roman)'.

(2) حدثنا عبد الله بن جعفر عن أبي هاشم الجعفري قال دخلت على أبي الحسن عليه السلام فقال يا أبا هاشم كلم هذا الخادم بالفارسية فإنه يزعم أنه يحسنها فقلت للخادم زانويت چیست فلم يجبنى فقال عليه السلام يقول ركبتك ثم قلت نافت چیست فلم يجبنى فقال يقول سرتك.

2 – It has been narrated to us by Abdullah Bin Ja'far, from Abu Hashim Al-Ja'fary who said:

'I came to Abu Al-Hassan^{asws}. He^{asws} said: 'O Abu Hashim, speak to this servant in Persian, for he thinks he is good at it'. I said to the servant, '*Zanooit Cheeast*'. He did not answer me. He^{asws} said: 'He says, "Your knee"'. Then I said, '*Naafat Cheeast*'. He did not answer me. He^{asws} said: 'He said, "Your navel'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن اخي مليح قال حدثني فرقد قال كنت عند ابي عبد الله عليه السلام وقد بعث غلاما اعجميا فرجع إليه فجعل يغير الرسالة فلا يخبرنا حتى ظننت انه سيغضب فقال له تكلم باي لسان شئت فاني افهم عنك.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from IAI-Nazar Bin Suweyd, from Yahya Al-Halby, from the brother of Maleeh, from Fardaq who said:

'I was with Abu Abdullah^{asws} and he^{asws} had sent a non-Arab boy who had returned back to him^{asws} for he had gone without the letter. He^{asws} did not tell us until I thought that he^{asws} was unhappy. He^{asws} said to him: 'You can speak in any language that you so wish, for I^{asws} will understand it from you'.

(4) حدثنا محمد بن جرك عن ياسر الخادم قال كان لابي الحسن غلمان في البيت سقلابيه روم وكان أبو الحسن عليه السلام قريبا منهم فسمعهم بالليل يراطنون بالسقلابيه والرومية ويقولون انا كنا نفقصد في كل سنة وليس نفصدها هنا فلما كان من الغد وجه عليه السلام إلى بعض الاطباء فقال له افصد لهذا عرق كذا ولهذا عرق كذا ثم قال يا ياسر لاتفقد انت فافقتدت فورمت يدى فاحضرت فقال لى يا ياسر مالك فاخبرته فقال الم انهك عن ذلك هلم يدك فمسح يده عليها فبرأ عليها قال أو وضع واوصانى ان لا اتعشى فكنت بعد ذلك ما شاء الله اتعشى ثم اغافل فاتعشى فيضرب على عليه السلام.

4 – It has been narrated to us by Muhammad Bin Jazak, from Yaaser Al-Khadam who said:

‘There were Saqalabiyya (Rome) servants in the house of Abu Al-Hassan^{asws}, and Abu Al-Hassan^{asws} was close to them’. He^{asws} heard them at night discussing in Saqalaniyya (a language), and in Roman, and they were saying, ‘We used to have cupping done every year, and we have not done it this year over here’. When it was

the morning, he^{asws} directed them to one of the doctors. He^{asws} said to him: 'Do the cupping in this vein for him, and in this vein for him'. Then he^{asws} said: 'O Yaaser, will you not get the cupping done?' I stretched my hand for the cupping to be done. My hand had swollen. He^{asws} said to me: 'What is the matter with you?' I informed him^{asws}. He^{asws} said: 'Don't, I^{asws} forbid you from that. Straighten your hand'. He^{asws} wiped his^{asws} hand over his hand, and freed him from that. He^{asws} said: 'Wait for a while and do not drink, for a while, and after that, what Allah^{azwj} so Desires, drink'. Then I forgot about it, I drank. He^{asws} (reminded me) by hitting me'.

وروى يعقوب بن يزيد عن ابن ابي عمير عن رجاله عن ابي عبد الله عليه السلام يرفع الحديث إلى الحسن بن علي عليه السلام انه قال ان لله مدينتين احديهما بالشرق والاخرى بالمغرب عليهما سوران من حديد وعلى كل مدينة الف الف مصراع من ذهب وفيها سبعون الف لغة يتكلم كل لغة بخلاف لغة صاحبه وانا اعرف جميع اللغات وما فيهما وما بينهما وما عليها حجة غيري والحسين اخی.

And it has been reported by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of his men, from Abu Abdullah^{asws}, narrating a Hadeeth with an unbroken chain going up to Al-Hassan Bin Ali^{asws} that he^{asws} said that: 'Allah^{azwj} has two cities, one of them is in the East, and one in the West. In both of them are fences of iron, and in each of the cities are thousands and thousands of shutters of gold, and in them seventy thousand languages are spoken, each language being different from the other, and I^{asws} understand all those languages, and what is in them, and what is between them, and there is no Proof other than me^{asws}, and my brother Al-Husayn^{asws}'.

(5) حدثنا احمد بن محمد بن الحسين عن ابيه بهذا الاسناد مثله.

5 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn, from his father, by this chain, similar to it.

(6) حدثنا محمد بن الحسين عن صفوان عن داود بن فرق قال ذكر قتل الحسين وامر علي بن الحسين لما ان حمل إلى الشام فرفعنا إلى السجن فقال اصحابي ما احسن بنیان بهذا الجدار فطراطن اهل الروم بينهم فقالوا مافی هؤلاء صاحب دم ان كان الا ذلك يعنونی فمکننا یومین ثم دعانا واطلق عنا.

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Dawood Bin Farqad who said:

'I mentioned the killing of Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws} said, 'When I^{asws} was taken to Syria, to be placed in the prison, one of my^{asws} companions said, 'The construction of this wall is not good'. The Romans discussed it among them. They said, 'There is none among these, the owner of the blood (to make a claim for them), if it were to fall down', and they meant me^{asws}'. They kept us there for two days, then called us, and moved us to another prison'.

(7) حدثنا محمد بن عبد الجبار عن ابي عبد الله البرقي عن فضاله بن ايوب عن رجل من المسامه اسمه مسمع ولقبه كردين عن ابي عبد الله عليه السلام قال دخلت عليه وعنده اسماعيل قال ونحن إذ ذاك ناتم به بعد ابيه فذكر في حديث طويل انه سمع رجل ابا عبد الله عليه السلام خلاف ما ظن فيه قال فاتيت رجلين من اهل الكوفة كانا يقولان به فاخبرتهما فقال واحد منهما سمعت واطعت ورضيت وسلمت وقال الآخر واهوى بيده إلى جيبه؟ فشقه ثم قال لا والله لاسمعت ولا اطعت ولا رضيت حتى اسمعه منه ثم قال خرج متوجها إلى ابي عبد الله عليه السلام قال وتبعته فلما كنا بالباب فاستاذنا فاذن لي فدخلت قبله ثم اذن له فدخل فلما دخل قال له أبو عبد الله عليه السلام يا فلان اريد كل امرئ منكم ان يؤتى صفح منشرة ان الذي اخبرك به فلان الحق قال جعلت فداك اني اشتهد ان اسمعه منك قال ان فلانا امامك وصاحبك من بعدى يعني ابا الحسن عليه السلام فلا يدعيها فيما بيني وبينه الا كالب مفتر فالتفت إلى الكوفة وكان يحسن كلام النبطية وكان صاحب قبالات فقال لي درفه فقال أبو عبد الله عليه السلام ان درفه بالنبطية خذها اجل فخذها فخرجنا من عنده.

7 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barq, from Fazaalah Bin Ayub, from a man from Al-Masaamah who was called with the title of Kardeyn, who has said:

‘When I came to Abu Abdullah^{asws} and in his presence was Ismail. He said, his father had mentioned in a lengthy Hadeeth that he had heard from a man, from Abu Abdullah^{asws}, different to what we used to think about it’. He said: ‘Bring the two men from Al-Kufa who said that they informed you’. He said, ‘One of them, I heard and I obeyed, and was happy, and I greeted him, and the other one said, indicating with his hand that he is leaving, then said, ‘No, by Allah^{azwj}, I have not heard, nor will I follow, nor am I happy until I hear it from him^{asws}. Then he went out in the direction to Abu Abdullah^{asws}. I followed him. When we reached the door, I asked for permission. He^{asws} gave me permission. I entered before he did. Then he^{asws} permitted him and he entered. When he entered, Abu Abdullah^{asws} said to him: ‘O so and so, do you want every command of mine^{asws} to you, you should be given a Parchment for it which would explain to you that such and such is the truth?’ He said, ‘May I be sacrificed for you^{asws}, I desired to hear it from you^{asws}. He^{asws} said: ‘So and so is your Imam^{asws} and your Master^{asws} from after me^{asws}, meaning Abu Al-Hassan^{asws}. No one will claim it between me^{asws} and him^{asws} except for a deceptive dog’. He turned towards Al-Kufa, and he was trying to master the language of Al-Nabatiyya as if it was his. He said to me, ‘*Darfa’hu*’ (accept). Abu Abdullah^{asws} said: ‘*In Darfa’hu*’, in Al-Nabatiyya. ‘Accept it’. He accepted it. We went out from his^{asws} presence’.

(13) باب في الائمة عليهم السلام انهم يقرؤن الكتب التي نزلت على الانبياء باختلاف السنتهم التورية والانجيل وغير ذلك

CHAPTER 13 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECITE THE BOOKS WHICH DESCENDED UPON THE PROPHETS^{as} IN DIFFERENT LANGUAGES, THE TORAH, THE EVANGEL AND OTHER THAN THAT

(1) حدثنا موسى بن عمر عن الميثمي عن سماعة عن شيخ من اصحابنا عن ابي جعفر عليه السلام قال جئنا نريد الدخول عليه فلما صرنا بالدهليز سمعنا قراءة بالسريانية بصوت حسن يقرأ ويبكي حتى ابكى بعضنا.

1 – It has been narrated to us by Musa Bin Umra, from Al-Maysami, from Sama'at, from a Sheykh from our companions, who has narrated the following:

'Abu Ja'far^{asws}, said, 'We went intending to see him^{asws}. When we passed by the hallway, we heard a recitation in Assyrian (language) in a beautiful voice. He^{asws} was reciting and weeping, to the extent that some of us also started crying'.

(2) حدثنا ابراهيم عن الحسن بن ابراهيم عن يونس بن عبد الرحمن عن هشام بن الحكم في حديث بريهة النصراني انه جامع هشام حتى لقي موسى بن جعفر عليه السلام فقال يا بريهة كيف علمك بكتابك قال انا عالم قال كيف ثقتك بتأويله قال ما اوتقني بعلم فيه قال فابتدأني موسى بقراءة الانجيل فقال بريهة والمسيح لقد كان يقرأها هكذا وما قرأ هذه القراءة الا المسيح ثم قال بريهة اني لقد كنت اطلب منذ خمسين سنة فاسلم على يديه.

2 – It has been narrated to us by Ibrahim, from Al-Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Hashaam Bin Al-Hakam, who has narrated:

A Hadith regarding the Hadeeth of Bureyha the Christian; He got together with him until he met Musa Bin Ja'far^{asws}. He^{asws} said: 'O Bureyha, how is your knowledge of your Book?' He said, 'I know it'. He^{asws} asked: 'How confident are you of its interpretation?' He said, 'What it holds me by the knowledge'. He said, 'Musa^{asws} began by reciting the Evangel'. Bureyha said, 'And the Messiah^{as} used to recite like this, and no one has recited it by this recitation except for the Messiah^{as}'. Then Bureyha said, 'I have been seeking this for fifty years. I embraced Islam at his^{asws} hands'.

(3) حدثنا محمد بن الحسين عن احمد بن الحسن الميثمي عن ابان بن عثمان عن موسى التميمي قال جئت إلى باب ابي جعفر عليه السلام لاستاذن عليه فسمعنا صوتاً حزينا يقرأ بالعبرانية فبكينا حيث سمعنا الصوت وظننا انه بعث إلى رجل من اهل الكتاب يستقرأ فاذن لنا فدخلنا عليه فلم نر عنده احداً فقلنا اصلحك الله سمعنا صوتاً بالعبرانية فظننا انك بعثت إلى رجل من اهل الكتاب تستقرأه قال لا ولكن ذكرت مناجات اليا لربه فيكيت من ذلك قال قلنا وما كان مناجاته جعلني الله فداك قال جعل يقول يا رب اترك معذبي بعد طول صلوتي لك وجعل يعدد اعماله فأوحى الله إليه اني لست اعذبك قال فقال يا رب وما يمنحك ان لا تقول لا بعد نعم وانا عبدك وفي قبضتك قال فأوحى الله إليه اني إذا قلت قولاً وفيت به.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ahmad Bin Al-Hassan Al-Maysami, from Abaan Bin Usman, from Musa Al-Tameyri who said:

'We came to the door of Abu Ja'far^{asws} to seek permission to see him^{asws}. We heard a grieving voice reciting in Hebrew. We wept when we heard the voice, and we thought that he^{asws} was discussing with a man from the People of the Book, and he^{asws} is reciting to them. We got the permission, and we came up to him^{asws}. We did not see any one with him^{asws}. We said, 'May Allah^{azwj} Keep you well, we heard a voice in Hebrew. We thought that you^{asws} were in discussion with a man from the People of the Book, reciting to them'. He^{asws} said: 'No, but I^{asws} remembered the whispering (Munajaat) of Ilyas^{as} to his^{as} Lord^{azwj}. I^{asws} wept from that. We said, 'May Allah^{azwj} Make us to be sacrificed for you^{asws}, what was the whispering (Munajaat)?' He^{as} went and said: 'O Lord^{azwj}, Do You^{azwj} See Yourself^{azwj} Punishing me^{as} after my^{as} lengthy Prayers to You^{azwj}? And he^{as} went on to number his^{as} deeds. Allah^{azwj} Revealed unto him^{as}: "I^{azwj} will not Punish you^{as}". He^{as} said: 'O Lord^{azwj}, and what

Prevents You^{azwj} that You^{azwj} Say “No”, after having Said “Yes”, and I^{as} am Your^{azwj} servant, and in Your^{azwj} Custody?’ He^{azwj} Said: “If I^{azwj} Say a Word, I^{azwj} Fulfil it’.

(14) باب في الانمة انهم يعرفون منطق الطير

CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY^{asws} UNDERSTAND THE SPEECH OF THE BIRDS

(1) حدثنا يعقوب بن يزيد عن الحسن بن علي بن الوشا عن رواه عن الميثمي عن منصور عن الثمالي قال كنت مع علي بن الحسين عليه السلام في داره وفيها عصافير وهن يصحن فقال لي اتدرى ما يقطن هؤلاء قلت لا ادري قال يسبحن ربهن ويطلبن رزقهن.

1 – It has been narrated to us by Yaqoub bin Yazeed, from Al-Hassan Bin Ali Bin Al-Washa, from Al-Maysami, from Mansour, from Al-Thumaly who said:

'I was with Ali^{asws} Bin Al-Husayn^{asws} in his^{asws} house, and in it were sparrows, and they were shouting. He^{asws} said to me: 'Do you know what they are saying?' I said, 'No, I don't know'. He^{asws} said: 'They are glorifying their Lord^{azwj}, and seeking their sustenance'.

(2) حدثنا محمد بن اسماعيل عن علي بن الحكم عن مالك بن عطية عن ابي حمزة الثمالي قال كنت مع علي بن الحسين فانثشرت العصافير وصوتت فقال يا باحمزة اتدرى ما تقول قلت لا قال تقدس ربها وتسئل قوت يومها قال ثم قال يا ابا حمزة علمنا منطق الطير واوتينا من كل شيء.

2 – It has been narrated to us by Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Malik Bin Atiya, from Abu Hamza Al-Thumaly who said:

'I was with Ali^{asws} Bin Al-Husayn^{asws}. The sparrows spread out and shouted. He^{asws} said: 'O Abu Hamza, do you know what they are saying?' I said, 'No'. He^{asws} said: 'They are extolling the Holiness of their Lord^{azwj}, and are asking for strength for their daily food'. Then he^{asws} said: 'O Abu Hamza, **[27:16] we have been taught the language of birds, and we have been given all things**'.

(3) حدثنا احمد بن محمد عن محمد بن خلف عن بعض رجاله عن ابي عبد الله عليه السلام قال فتلا رجل عنده هذه الآية علمنا منطق الطير واوتينا من كل شيء فقال أبو عبد الله عليه السلام ليس فيها من انما هي واوتينا كل شيء.

3 – It has been narrated to us by Ahmad bin Muhammad, from Muhammad Bin Khalaf, from one of his men, who has narrated:

'Abu Abdullah^{asws} said, 'A man recited this Verse **[27:16] we have been taught the language of birds, and we have been given all things**, Abu Abdullah^{asws} said: 'There is nothing regarding it for anyone, but it is (for us^{asws}) **'and we^{asws} have been Given all things**'.

(4) حدثنا احمد بن محمد عن احمد بن يوسف عن داود الحداد عن فضيل بن يسار عن ابي عبد الله عليه السلام قال كنت عنده إذ نظرت إلى زوج حمام عنده فهدر الذكر على الانثى فقال لي اتدرى ما يقول قلت لا قال يقول يا سكنى وعرسي ما خلق احب إلى منك الا ان يكون مولاي جعفر بن محمد صلى الله عليه وآله

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ahmad Bin Yunus, from Dawood Al-Hadaad, from Fazeyl Bin Yasaar, who has said:

Abu Abdullah^{asws} said, 'I was with him^{asws} when I looked at a couple of pigeons which were with him^{asws}. The male pigeon cooed to the female pigeon. He^{asws} said to me: 'Do you know what he said?' I said, 'No'. He^{asws} said: 'it (the male pigeon) said, 'O one who co-habits with me and is wedded to me, there is no creature more beloved to me than you, except that for my master Ja'far Bin Muhammad^{asws}'.

(5) حدثنا احمد بن محمد عن محمد بن الحسين عن محمد بن علي عن علي بن محمد الحناط عن عاصم عن محمد بن مسلم عن ابي جعفر عليه السلام قال كنت عنده يوما إذ وقع عليه زوج ورشان فهدرا فرد عليهما أبو جعفر كلاهما ساعة ثم نهضا فلما صارا على الحائط هدد الذكر على الانثى ساعة ثم نهضا فقلت جعلت فداك ما حال الطير فقال يابن مسلم

5 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, from Ali Bin Muhammad Al-Hanaat, from Aasim, from Muhammad Bin Muslim, who has said:

'I was with Abu Ja'far^{asws} one day, when there happened to be a pair of 'Warshaan' (birds) cooing. Abu Ja'far^{asws} answered them both for an hour, and then they flew away. When they settled on the wall, the male bird cooed to the female bird, then they flew away. I said, 'May I be sacrificed for you^{asws}, what is the situation with the birds?' He^{asws} said: 'O Ibn Muslim, Allah^{azwj} Created all things from clay, or the animals or a thing in which is a soul, it listens to us^{asws}, and is obedient from the son of Adam^{as}. This Al-Warshaan (The male bird) was harbouring evil thoughts about her, and she swore that she was not unfaithful to it'. She said, 'Will you be happy with Muhammad Bin Ali^{asws} (as a mediator)?' He was happy with that, and I^{asws} informed him, that he is being unjust to her. I^{asws} ratified her'.

(6) وعنه عن الحسين بن علي النعمان عن يحيى بن زكريا عن عمرو الزيات عن محمد بن سماعة عن النضر بن شبيب عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول انا علمنا منطق الطير واوتينا من كل شيء.

6 – And from him, from Al-Husayn Bin Ali Al-No'man, from Yahya Bin Zakariya, from Amro Ali Ziyaat, from Muhammad Bin Sama'at, from Al-Nazar Bin Shuayb, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^{asws} say: ***[27:16] we have been taught the language of birds, and we have been given all things***.'

(7) حدثنا احمد بن محمد عن بعض اصحابنا قال اهدى إلى ابى عبد الله عليه السلام فاخذه وورشان وطير راعي فقال أبو عبد الله عليه السلام اما الفاخذه فتقول فقدتكم فافقدوها قبل ان تفقدكم فامر بها فذبحت واما الورشان فيقول قدستم قدستم فوهبه لبعض اصحابه والطير الراعي يكون عندي اسر به.

7 – It has been narrated to us by Ahmad Bin Muhammad, from one of our companions who said:

'I gifted to Abu Abdullah^{asws} a dove, 'Warshaan' and a pigeon. Abu Abdullah^{asws} said: 'As for the dove, she is saying 'I will destroy you, I will destroy you'. Destroy her before she destroys you. He^{asws} gave the order for it. It was slaughtered. He^{asws} said: 'And as for the 'Warshaan', he is saying, 'You are holy, you are holy'. He^{asws} gifted it to one of his^{asws} companions. He^{asws} said: 'The pigeon is with me^{asws}. I^{asws} get happiness from it'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن الحلبي عن ابن مسكان عن ابى احمد عن شبيب بن الحسن قال كنت عند ابى جعفر عليه السلام جالسا نسمع صوتا من الفاخذه فقال تدرون ما تقول قال تقول فقدتكم فافقدوها قبل ان تفقدكم.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bi Suweyd, from Al-Halby, from Ibn Muskaan, from Abu Ahmad, from Shuayb Bin Al-Hassan who said:

'I was seated in the presence of Abu Ja'far^{asws} when we heard a voice from the dove. He^{asws} said: 'Do you know what she is saying? She is saying, 'I will destroy you'. Destroy her before she destroys you'.

(9) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤي عن احمد بن الحسن الميثمي عن صالح عن ابى حمزة قال كنت عند على بن الحسين وعصافير على الحايط قبالة يصحن فقال يا ابا حمزة اتدرى ما يقان قال يتحدثان ان لهن وقت يسالان فيه قوتهن يا ابا حمزة لاتنامن قبل طلوع الشمس فاني اكرهها لك ان الله يقسم في ذلك الوقت ارزاق العباد وعلى ايدينا يجريها.

9 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Hassan Al-Lu'lu, from Ahmad Bin Al-Hassan Al-Maysami, from Saleh, from Abu Hamza who said:

'I was in the presence of Ali Bin Al-Husayn, and there were sparrows on the wall, across from the courtyard. He^{asws} said: 'O Abu Hamza, do you know what they are saying? They are saying that there is a time for them in which to ask in strength. O Abu Hamza, do not sleep before sunrise, for I^{asws} dislike that for you. Allah^{azwj} Divides in that time the sustenance of the servants, and on our^{asws} hands, He^{azwj} Makes it to flow'.

(10) حدثنا محمد بن الحسين عن داود بن فرقذ عن عبد الله بن فرقذ كان أبو عبد الله عليه السلام يسير ونحن معه قال فمر غراب فنطق فقال أبو عبد الله مت جوعا والله ما تعلم شيئا إلا أنه علمه إلا أنا أعلم بالله منك.

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Dawood Bin Farqad, from Abdullah Bin Farqad who said:

'Abu Abdullah^{asws} was travelling, and we were with him^{asws}. A crow passed by and cawed. Abu Abdullah^{asws} said: 'It will die of starvation, and Allah^{azwj} did not Teach anything except that I^{asws} came to know of it. By Allah^{azwj}, I^{asws} am more knowledgeable than you'.

(11) حدثنا موسى بن جعفر عن محمد بن عبد الجبار عن عيسى بن عمرو عن أبي شعيب عن محمد بن مسلم عن أبي جعفر عليه السلام قال سمعته يقول أنا علمنا منطق الطير وأوتينا من كل شيء.

11 – It has been narrated to us by Musa Bin Ja'far, from Muhammad Bin Abdul Jabbar, from Isa Bin Amro, from Abu Shuayb, from Muhammad Bin Muslim who has said:

'I heard Abu Ja'far^{asws} say: ***[27:16] we have been taught the language of birds, and we have been given all things***'.

(12) حدثنا عبد الله بن محمد عن محمد بن عبد الكريم عن عبد الله بن عبد الرحمن عن إبان بن عثمان عن زرارة عن أبي عبد الله عليه السلام قال قال أمير المؤمنين عليه السلام لابن عباس أن الله علمنا منطق الطير كما علمه سليمان بن داود ومنطق كل دابة في بر أو بحر.

12 - It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Abdul Kareem, from Abdullah Bin Abdul Rahmaan, from Abaan Bin Usmaan, from Zarara, who has said:

Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws} said to Ibn Abbas that: 'Allah^{azwj} has Taught us^{asws} the language of the birds as He^{azwj} had Taught Suleiman Bin Dawood^{as}, and the language of every animal, in the land or sea'.

(13) حدثنا أحمد بن أبي عبد الله البرقي عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن أبي أحمد عن سعد بن الحسن قال كنت عند أبي جعفر عليه السلام جالسا فسمع صوت فاخته قال اتدرون ما تقول هذه قلنا لا والله ما ندري قال تقول فقدتكم فافقدوها قبل أن تفقدكم.

13 – It has been narrated to us by Ahmad Bin Abu Abdullah Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Abu Ahmad, from Sa'd Bin Al-Hassan who said:

'I was seated in the presence of Abu Ja'far^{asws}. I heard the voice of the dove. He^{asws} said: 'Do you know what she is saying? We said, 'No, by Allah^{azwj}, we do not know'. He^{asws} said: 'She is saying, 'I will destroy you'. Destroy her before she destroys you'.

(14) حدثنا محمد بن اسماعيل عن عبد الرحمن بن أبي نجران قال روى يحيى بن عمر عن أبيه عن أبي شيبه عن محمد بن مسلم عن أبي جعفر عليه السلام قال سمعته يقول أنا علمنا منطق الطير وأوتينا من كل شيء.

14 – It has been narrated to us by Muhammad Bin Ismail, from Abdul Rahmaan Bin Abu Najraan, from Yahya Bin Umar, from his father, from Abu Shayba, from Muhammad Bin Muslim, who has said:

'I heard Abu Ja'far^{asws} say: ***[27:16] we have been taught the language of birds, and we have been given all things***'.

(15) حدثنا أحمد بن محمد عن سعيد بن جناح عن ابن أبي عمير عن حفص بن البختري عن بعض اصحابنا عن أبي جعفر عليه السلام قال سمعت فاخته يصيح من دار أبي عبد الله عليه السلام فقال اتدرون ما تقول هذا الفاخته قال قلت لا قال تقول فقدتكم أما أنا لنفقدنها قبل أن تفقدنا قال فامر بها فذبحت.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Saeed Bin Janaah, from Ibn Abu Umeir, from Hafs Bin Al-Bakhtary, from one of our companions, who has said: Abu Ja'far^{asws} said, 'I heard a dove shouting from the house of Abu Abdullah^{asws}. He^{asws} said: 'Do you know what this dove said?' I said, 'No'. He^{asws} said: 'She said, 'I will destroy you'. But, we should destroy her before she destroys us'. He^{asws} gave the order for it. I slaughtered her'.

(16) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال مر أبو جعفر عليه السلام بالهجين ومعه أبو امية الانصاري زميله في محمله قال فيينا هو كذلك إذ نظر إلى ورشان في جانب المحمل معه فرفع أبو امية يده ليذبه عنه فقال يا ابا امية ان هذا طائر جاء يستجير باهل البيت واني دعوت الله فانصرف حية وكانت تأتيه كل سنة فتأكل فراخه.

16 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said: Abu Abdullah^{asws} has said that Abu Ja'far^{asws} passed by Al-Hajeen, and with him^{asws} was Abu Ameet Al-Ansary, his^{asws} colleague in his^{asws} howdah¹. He saw a "Warshaan" (bird) on the side of the howdah. He raised his hand in order to send it away from him^{asws}. He^{asws} said: 'O Abu Ameet, this bird sought refuge with the People^{asws} of the Household, and I^{asws} supplicated to Allah^{azwj} to return the snake which comes to it every year to eat its nestlings'.

(17) حدثنا علي بن اسماعيل عن محمد بن عمرو الزيات عن ابيه الفيز بن المختار قال سمعت ابا عبد الله عليه السلام يقول ان سليمان بن داود قال علمنا منطق الطير و اوتينا من كل شئ وقد والله علمنا منطق الطير وعلم كل شئ

17 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from his father Al-Fayz Bin Al-Mukhtar who said: 'I heard Abu Abdullah^{asws} say that: 'Suleiman Bin Dawood^{as} was Taught the language of the birds and was Given from all things, and, by Allah^{azwj} we^{asws} know the language of the birds and have been Given all things'.

(18) حدثنا احمد بن موسى عن محمد بن الحسين عن النضر بن شعيب عن عمرو بن خليفة عن شيبه عن الفيز بن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول يا ايها الناس علمنا منطق الطير و اوتينا من كل شئ ان هذا لهو الفضل المبين

18 – It has been narrated to us by Ahmad Bin Musa, from Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Amro Bin Khalifa, from Shayba, from AL-Fayz, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^{asws} say: 'O you people! "[27:16] **And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest Grace**".

(19) حدثنا احمد بن موسى عن محمد بن احمد المعروف بغزال عن محمد بن الحسين عن سليمان بن ولد جعفر بن ابي طالب قال كنت مع ابي الحسن الرضا عليه السلام في حايط له إذ جاء عصفور فوق وقع بين يديه واخذ يصيح ويكثر الصياح ويضطرب فقال لي يا فلان اترى ما تقول هذا العصفور قلت الله ورسوله وابن رسوله اعلم قال انها تقول ان حية تريد اكل فراخي في البيت فقم فخذ تيك النبعة وادخل البيت واقتل الحية قال فاخذت النبعة وهي العصا ودخلت البيت وإذا حية تحول في البيت فقتلتها.

19 – It has been narrated to us by Ahmad Bin Musa, from Muhammad Bin Ahmad Al-Marouf Bagzaal, from Muhammad Bin Al-Husayn, from Suleyman, from a son of Ja'far Bin Abu Talib who said:

'I was with Abu Al-Hassan Al-Reza^{asws} at one of his^{asws} walls when a sparrow came up. It settled in front of him^{asws}, and he^{asws} grabbed it. It became restless and was

¹ Carriage on the back of elephant/camel

shouting. He^{asws} said to me: 'Do you know what this sparrow is saying?' I said, 'Allah^{azwj} and His^{azwj} Messenger^{saww} and the son^{asws} of His^{azwj} Messenger^{saww} know'. He^{asws} said: 'She is saying that a snake wants to eat her chicks in the house. Get up, take a stick and enter the house, and kill the snake'. I grabbed hold of a stick, and it was like a staff, and entered the house, and there was snake slithering in the house. I killed it'.

(20) حدثنا احمد بن محمد عن الحسن بن علي بن فضال عن ثعلبة عن سالم مولى ابان ببيع الزطى قال كنا في حايط لابي عبد الله عليه السلام ونفر معي قال فصاحت العصافير فقال اترى ما تقول فقلنا جعلنا الله فداك لا ندري ما تقول قال تقول اللهم انا خلق من خلقك لابد لنا من رزقك فاطعمنا واسقنا.

20 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Saalim Mowla who said:

'I was in the courtyard of Abu Abdullah^{asws}, and there were a number (of people) with me. The sparrows started screaming. He^{asws} said: 'Do you know what they are saying?' We said, 'May Allah^{azwj} Make us to be sacrificed for you^{asws}, we do not know what they say'. He^{asws} said: 'They said, 'Our Allah^{azwj}, we are creatures from Your^{azwj} creatures, it is a must for us to be fed and watered'.

(21) حدثنا احمد بن محمد عن الحسين بن سعيد عن البرقي عن النضر بن سويد عن يحيى الحلبي عن بن مسكان عن عبد الله بن فرقد قال خرجنا مع ابي عبد الله متوجهين إلى مكة حتى إذا كنا بسرف استقبله غراب ينق في وجهه فقال مت جوعا ما تعلم شيئا الا ونحن نعلمه الا انا اعلم بالله منك فقلنا هل كان في وجهه شيء قال نعم سقطت ناقة يعرفات.

21 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Abdullah Bin Farqad who said:

'We went out with Abu Abdullah^{asws} towards Mecca until we were met with a crow cawing in his^{asws} face. He^{asws} said: 'It will die of starvation. Nothing has been Taught except that we^{asws} know of it, but I^{asws}, by Allah^{azwj} am more knowledgeable than any one of you'. We said, 'Did it say something in your^{asws} face?' He^{asws} said: 'Yes. A camel has fallen in Arafaat'.

(22) حدثنا احمد بن محمد عن بكر بن صالح عن محمد بن ابي حمزة عن عمر بن محمد الاصبهاني قال اهديت لاسماعيل بن ابي عبد الله عليه السلام صلصلا فدخل أبو عبد الله عليه السلام فلما راه قال ما هذا الطير المشوم اخرجوا فانه يقول فقدتكم فافقدوه قبل ان يفقدكم.

22 – It has been narrated to us by Ahmad Bin Muhammad, from Bakr Bin Saaleh, from Muhammad Bin Abu Hamza, from Umar Bin Muhammad Al-Asbahany who said:

'I gifted to Ismail, the son of Abu Abdullah^{asws} "Salsala" (a bird). Abu Abdullah^{asws} came up. When he^{asws} saw it, he^{asws} said: 'What is this evil bird? Get it out, for it is saying 'I will destroy you'. Destroy it before it destroys you'.

(23) حدثنا احمد بن محمد عن الحسين بن سعيد والبرقي عن النضر بن سويد عن يحيى الحلبي عن عبد الله بن مسكان عن داود بن فرقد عن علي بن سنان قال كنا عند ابي عبد الله عليه السلام فسمع صوت في الدار فقال اين هذه التي اسمع صوتها قلنا هي في الدار اهديت لبعضهم فقال أبو عبد الله عليه السلام له اما لنفقدك قبل ان تفقدنا قال ثم امر بها فاخرجت من الدار.

23 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed and Al-Barqy, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Dawood Bin Farqad, from Ali Bin Sinan who said:

'I was in the presence of Abu Abdullah^{asws}. He^{asws} heard a sound in the house. He^{asws} said: 'Where is sound which I^{asws} heard, coming from?' We said, 'It is in the house, a gift from one of us'. Abu Abdullah^{asws} said to him: 'We should destroy it before it destroys us'. Then he^{asws} gave the order for it. I got rid of it from the house'.

(24) وعنه عن الجاموراني عن الحسن بن علي بن أبي حمزة عن محمد بن سيف التميمي عن محمد بن جعفر عن أبيه قال قال رسول الله صلى الله عليه وآله استوصوا بالصائغين خيرا يعني الخطاف فإنه انس طير الناس بالناس ثم قال رسول الله صلى الله عليه وآله اتدرون ما تقول الصائغ إذا ترنمت تقول بسم الله الرحمن الرحيم الحمد لله رب العالمين حتى تقرأ أم الكتاب فإذا كان في آخر ترنمها قالت ولا الضالين.

24 – And from him, from Al-Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Sayf Al-Tamimy, from Muhammad Bin Ja'far, from his father who said:

'The Messenger of Allah^{saww} said: 'Treat the swallow in a good manner for it loves the people and is loved by the people'. Then the Messenger of Allah^{saww} said: 'Do you know what the swallow says when it chants? It recites "In the Name of Allah^{azwj} the Beneficent, the Merciful. Praise be to the Lord^{azwj} of the worlds", until it recites the 'Mother of the Book' (*Surah Al-Fatiha*). When it gets to the end of it, it says "And not of those who have gone astray" (*Wa la Zalleen*)'.

(25) حدثنا عبد الله بن محمد عن محمد بن ابراهيم عن عمر عن بشير عن علي بن ابي حمزة قال دخل رجل من موالى ابي الحسن عليه السلام فقال جعلت فداك احب ان تتغذى عندي فقام أبو الحسن عليه السلام حتى مضى معه ودخل البيت فإذا في البيت سرير فقعد على السرير وتحت السرير زوج حمام فهدر الذكر على الانثى وذهب الرجل ليحمل الطعام فرجع وابو الحسن عليه السلام يضحك فقال اضحك الله سنك بم ضحكت فقال ان هذا الحمام هدر على هذه الحمامة فقال له يا سكنى وعرسي والله ما على وجه الارض احد احب إلى منك ما خلا هذا القاعد على السرير قال قلت جعلت فداك وتفهم كلام الطير فقال نعم علمنا منطق الطير واوتينا من كل شيء.

25 - It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Basheer, from Ali Abu Hamza who said:

‘A man from the friends of Abu Al-Hassan^{asws} came up and said, ‘May I be sacrificed for you^{asws}, I would love it if you^{asws} could partake a meal with me’. Abu Al-Hassan^{asws} stood up until he^{asws} went with him and entered the house. In the house there was a bed. He^{asws} sat on top of the bed, and under the bed was a pair of pigeons. The male pigeon cooed to the female, and the man went out to get the food. When he returned, Abu Al-Hassan^{asws} was smiling. He said, ‘May Allah^{azwj} keep you^{asws} smiling all your^{asws} life’. He^{asws} said that: ‘This pigeon cooed to the female pigeon. He said to her, ‘O my co-habiting one, o my bride, by Allah^{azwj}, there is none on the face of the earth more beloved to me than you, except for this one^{asws} sitting on the bed’. I said, ‘May I be sacrificed for you^{asws}, and you^{asws} can understand the speech of the birds?’ He^{asws} said: ‘Yes, **[27:16] we have been taught the language of birds, and we have been given all things**’.

(15) باب في الانمة عليهم السلام انهم يعرفون منطق البهائم ويعرفونهم ويجيبونهم إذا دعوهم

CHAPTER 15 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF THE ANIMALS, AND THEY RECOGNISE THEM^{asws}, AND THEY ANSWER IF THEY^{asws} CALL THEM

(1) حدثنا احمد بن الحسن عن علي بن فضال عن ابيه واحمد بن محمد عن الحسن بن علي بن فضال عن عبد الله بن بكير عن زرارة عن ابي عبد الله عليه السلام قال ان ناصخا كان لرجل من الناس فلما اسن قال بعض اصحابه لو نحرتموه فجاء البعير إلى رسول الله صلى الله عليه وآله فجعل يرغو فارسل رسول الله صلى الله عليه وآله فجعل يرغو إلى صاحبه فلما جاء قال له النبي صلى الله عليه وآله ان هذا يزعم انه كان لكم شابا حتى هرم وانه قد نفعكم وانكم اردتم نحره قال فقال صدق فقال رسول الله صلى الله عليه وآله وسلم لا تنحروه ودعوه قال فتركوه.

1 – It has been narrated to us by Ahmad Bin Alhassan from Ali Bin Fazaal, from his father and Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Zarara, who has said:

Abu Abdullah^{asws} having said: 'There was a camel belonging to a man from the people. One of his companions said that we should slaughter it. The camel went to the Messenger of Allah^{saww} and started to growl. The Messenger of Allah^{saww} sent it away. It went to growl to his^{saww} companion. When it went, the Prophet^{saww} said to him that: 'This one thinks that it was young for you and would have benefitted you, and you intend to slit its throat'. He said, 'True'. The Messenger of Allah^{saww} said: 'Do not slaughter it, and call it'. They left it alone'.

(2) حدثنا محمد بن الحسين عن العباس بن معروف عن ابي القاسم الكوفي عن محمد بن الحسن بن محمد بن عمران عن زرعة عن سماعة عن ابي بصير عن رجل قال خرجت مع علي بن الحسين عليه السلام إلى مكة فلما رحلنا عن الالباء كان علي راحلته وكنت امشي فراى غنما وإذا نعجة قد تخلفت عن الغنم وهي تنقو ثغاء شديدا وثلثت وإذا سخله خلفها تنقو وتنشد في طلبها وكلما قامت السخله اثقلت النعجة فتبعتها السخله فقال علي عليه السلام يا عبد العزيز اتردى ما قالت النعجة قال قلت لا والله ما ادرى قال فانها قالت الحق بالغنم فان اختها عام اول تخلفت في هذا الموضع فاكله الذئب.

2 – It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Abbas Bin Marouf, from Abu Al-Qasim Al-Kufy, from Muhammad Bin Al-Hassan Bin Muhammad Bin Umran, from Zara'at, from Sama'at, from Abu Baseer, from a man who said:

'I went out along with Ali Bin Al-Husayn^{asws} to Mecca. When we left for Al-Abwaa, and he^{asws} was on a camel and I was walking, he^{asws} saw some sheep and there was a ewe which had lagged behind the sheep, and it was bleating intensely and there was a young calf behind her bleating, seeking her. Whenever the sheep bleated, the calf followed her. Ali^{asws} said: 'O Abdul Aziz, do you know what the sheep has said?' I said, 'No, by Allah^{azwj}, I do not know'. He^{asws} said: 'She said to the ewe to catch up, for her sister lagged behind in this place and the wolf ate her'.

(3) حدثنا احمد بن محمد عن الحسن بن علي بن فضال عن عبد الله بن بكير عن بعض اصحابنا عن ابي عبد الله عليه السلام قال ان الذئب جائت إلى النبي صلى الله عليه وآله تطلب ارزاقها فقال لاصحابه ان شئتم صالحتها على شئ تخرجه إليها ولا يتزرا من اموالكم شيئا وان شئتم تركتموها قالوا بل تتركها كما هي تصيب منا ما اصابنا ومنعها ما استطنعنا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Fazaal, from Abdullah Bin Bakeyr, from one of our companions, who has said:

Abu Abdullah^{asws} has said that: 'The wolves came up to the Prophet^{saww} seeking their sustenance. He^{saww} said to his^{saww} companions: 'If you desire its good on something, bring it out to her, and do not bear from your wealth anything and that if you like, conceal it'. They said, 'But, leave it as it is affecting us and we prevent her in accordance with our abilities'.

(4) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن أبي الجارود عن علي بن ثابت عن جابر بن عبد الله الأنصاري قال بينا نحن قعود مع رسول الله صلى الله عليه وآله إذ أقبل بعير حتى برك ورغا وتسافلت دموعه على عينيه فقال رسول الله صلى الله عليه وآله لمن هذا البعير فقيل لفلان الأنصاري قال علي به قال فأتى به فقال له بعيرك هذا يشكوك قال ويقول ماذا يا رسول الله صلى الله عليه وآله قال تزعم أنك تستكده وتجوعه قال صدق يا رسول الله صلى الله عليه وآله ليس لنا ناضح غيره وأنا رجل معيل قال فهو يقول لك استكدي واشبعني فقال يا رسول الله صلى الله عليه وآله نخفف عنه ونشبعه قال فقام البعير فانصرف.

4 – It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'ui, from Ibn Sinan, from Abu Al-Jaroud, from Ali Bin Saabit, who has said:

Jabir Bin Abdullah Al-Ansary says, 'We were seated with the Messenger of Allah^{saww} when a camel turned up in front of us foaming at the mouth and tears in its eyes. The Messenger of Allah^{saww} said: 'To whom does this camel belong?' It was said, 'To so and so, from the Helpers'. He^{saww} said: 'Bring him here'. He was brought to him^{saww}. He^{saww} said to him: 'This camel of yours is complaining about you'. He said, 'What is that complaint, O Messenger of Allah^{saww}?' He^{saww} said: 'It is alleging that you hardly feed him, and are starving him'. He said, 'It is true, O Messenger of Allah^{saww}, there is no camel for us other than it, and I am the breadwinner'. He^{saww} said: 'And he is saying to you, 'Feed me soon'. He said, 'O Messenger of Allah^{saww}, we will loosen him, and we will feed him'. The camel stood up and left'.

(5) وعنه بهذا الاسناد عن أبي الجارود عن عدي بن ثابت عن جابر بن عبد الله الأنصاري قال بينا نحن يوما من الايام عند رسول الله صلى الله عليه وآله قعود إذ أقبل بعير حتى برك ورغا وتسيل دموعه قال لمن هذا البعير قالوا لفلان قال علي به فقال له بعيرك هذا يزعم انه ربا صغيركم وكد على كبيركم ثم أردتم ان تنحروه قالوا يا رسول الله صلى الله عليه وآله لنا وليمة فاردنا ان ننحره قال فدعوه إلى قال فتركوه فاعتقه رسول الله صلى الله عليه وآله فكان يأتي دور الانصار مثل السائل يشرف على الحجر فكان العواتق يحيين حتى يجئ فيقلن هذا عتيق رسول الله صلى الله عليه وآله فسمن حتى تضايق به جلده.

5 – And from him, by this chain, from Abu Al-Jaroud, from Uday Bin Saabit, from Jabir Bin Abdullah Al-Ansary who said:

'In one of the days we were seated in the presence of the Messenger of Allah^{saww}, when a camel, over in front of us, foaming at the mouth and tears flowing'. He^{saww} said: 'To whom does this camel belong?' They said, 'So and so'. He^{saww} said: 'Bring him to me^{saww}'. He^{saww} said to him: 'This camel of yours alleges that it fed your young ones and toiled for your older ones, and then you intend to slaughter it'.

He said, 'O Messenger of Allah^{saww}, there is a wedding feast for us that we intend to slaughter it for'. He^{saww} said: 'Call it here'. He left it alone. The Messenger of Allah^{saww} emancipated it. It used to come in the circle of the Helpers like a beggar, and they quarantined it with stones. The people used to come and say that 'This is the emancipated one of the Messenger of Allah^{saww}'. It became fat until its skin bothered it'.

(6) حدثنا يعقوب بن يزيد عن عبد الحميد بن سالم العطار عن هارون بن خازمة أو غيره عن أبي عبد الله عليه السلام قال قالت الناقة لرسول الله صلى الله عليه وآله لا والله لا ازلت خفا عن خف ولو قطعت اربا اربا.

6 – It has been narrated to us by Yaqoub Bin Yazeed, from Abdul Hameed Bin Saalim Al-Ataar, from Haroun Bin Kharijat, or someone else, who has said:

Abu Abdullah^{asws} has said: 'The camel said to the Messenger of Allah^{saww}: 'No, by Allah^{azwj}, I^{asws} will not cease carrying your^{saww} burden even if they cut me into pieces and pieces'.

(7) حدثنا محمد بن الحسين عن عبد الرحمن بن هاشم البجلي عن سالم بن سلمة عن أبي عبد الله عليه السلام قال كان على بن الحسين عليه السلام مع اصحابه في طريق مكة فمر ثعلب وهم يتغدون فقال لهم على بن الحسين عليه السلام هل

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Hashim Al-Bajaly, from Saalim Bin Salmat, who said:

Abu Abdullah^{asws} said: ‘Ali Bin Al-Husayn^{asws} was with his^{asws} companions in a road to Mecca. A fox passed by and they fed it. Ali^{asws} Bin Al-Husayn^{asws} said to them, and they were partaking a meal. Ali^{asws} Bin Al-Husayn^{asws} said to them, ‘Would you promise me in the name of Allah^{azwj} that if I call it you will not scare it away. He^{asws} took an oath for it and then called it, until it came. He^{asws} said: ‘O fox, come’. The fox approached until it was in front of him^{asws}. He^{asws} gave it some food. The fox ate it. He^{asws} said: ‘If you promise me that you will not scare it, it will come even close so that you could feed it, but one of them made it nervous and it ran away. Imam^{asws} then asked who was among you who did this? A man said, O son of the Holy Prophet^{saww}, it was me who forgot about the promise, and I ask for forgiveness from Allah^{azwj}, at that Imam^{asws} became silent’.

(8) حدثنا احمد بن الحسن عن احمد بن ابراهيم عن عبد الله بن بكير عن عمر بن ربيعة عن سليمان بن خالد عن ابي عبد الله عليه السلام قال كان معنا أبو عبد الله البلخي و معه إذا هو بطيى تنقو (تنغو خ ل) وتحرك ذنبه فقال أبو عبد الله عليه السلام افعل ان شاء الله ثم اقبل علينا فقال علمتم ما قال الطيى قلنا الله ورسوله وابن رسوله اعلم فقال انه اتاني فاخبرني ان بعض اهل المدينة نصب شبكة لانتاه فاخذها ولها خشفان لم ينهضا ولم يقويا للرعى قال فتسألني ان اسالهم ان يطلوها وضمن لي ان إذا رصعت خشفها حتى يقويا ان يردوها عليهم قال فستحلفته فقال برئت من ولايتكم اهل البيت ان لم أو وانا فاعل ذلك ان شاء الله فقال البلخي سنة فيكم كسنة سليمان.

8 – It has been narrated to us by Ahmad Bin Al-Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bakeyr, from Umar Bin Rabuwiya, from Suleyman Bin Khalid, who said:

Abu Abdullah^{asws} said, ‘There was with us Abu Abdullah Al-Balkhy, and we were with him^{asws}. There was a gazelle which was saying something and moving its tail. Abu Abdullah^{asws} said: ‘I^{asws} shall do it, Allah^{azwj} Willing’. Then he^{asws} addressed us saying: ‘Do you know that the gazelle said?’ We said, ‘Allah^{azwj}, and His^{azwj} Messenger^{saww}, and the son^{asws} of His^{azwj} Messenger^{saww} know’. He^{asws} said: ‘It came up to me^{asws} and informed me^{asws} that one of the people of Al-Madina set up a net and trapped them. He took her two babies, who cannot feed themselves and are not strong enough for pasturing. She asked me^{asws} to ask them to give the babies back to it, and gave me a guarantee that she will suckle the babies until they are strong enough, and will return them back’. He^{asws} said: ‘You swear on it’. He said, ‘I would be away from your^{asws} Wilayah, the People^{asws} of the Household, if I do not. I will do that, Allah^{azwj} Willing’. Al-Balkhy said: ‘Your^{asws} Sunnah is like the Sunnah of Suleiman^{as}’.

(9) حدثنا الحسين بن محمد القاساني عن ابن الاحوص داود بن اسد المصرى عن محمد بن الحسن بن جميل قال حدثني احمد بن هارون بن موفق مولى ابي الحسن قال اتيت ابا الحسن لاسلم عليه فقال لي اركب ندور في اموالنا فاتيت فارة لي قد ضربت على جدول ماء كان عنده خضرة فاستنزه ذلك فضربت له الفارة فجلست حتى اتى على فرس له فقبلت فخذة ونزل فامسكت ركابه واهويت لاخذ العنان فابى واخذه هو فاخرجه من راس الدابة وعلقه في طناب من اطواب الفارة فجلس وسئلني عن مجيئي وذلك عند المغرب فاعانت بمجيئي من القصر إلى ان حمم الفرسى فضحك عليه السلام ونطق بالفارسية واخذ يعرفها فقال اذهب قبل فرفع راسه فنزع العنان ومر يتخطى الجداول والزرع إلى مراح حتى بال ورجع فنظر إلى فقال انه لم يعط داود وآل داود شيئا الا وقد اعطى محمد وآل محمد اكثر منه.

9 – It has been narrated to us by Al-Husayn Bin Muhammad Al-Qasany, from Ibn Al-Haws Dawood Bin Asad Al-Misry, from Muhammad Bin Al-Hassan Jameel, from Ahmad Bin Haroun Bin Mowfaq, who has narrated the following:

A slave of Abu Al-Hassan^{asws} says that I came to Abu Al-Hassan^{asws} and greeted him^{asws}. He^{asws} said to me: 'Lets move so that we take a look at our properties'. Thus, I went there and put my stuff in my tent and cleaned a place and installed a new tent for him^{asws} near a spring. Imam came shortly riding on a horse. I kissed Imam's feet and held the foothold of the saddle and leaned forward in order to hold the rein by Imam did not allow me to do it and dismounted without taking help and removed and placed the saddle in one corner of the tent.

He^{asws} then asked me about my affairs, it was time near to Maghrib prayers, until a little girl brought a Persian looking goat. Imam^{asws} started talking to her in Persian language and told her to take it away for uniration behind the woods, she returned back after relieving the goat, by pulling its rein. Imam^{asws} looked at me and says: We^{asws} have been given more than whatever was given to Dawood^{as} and the children of Dawood^{as}.

(10) حدثنا الحسن بن علي ومحمد بن احمد بن محمد بن الحسين عن محمد بن علي وعلي بن محمد الحنات عن محمد بن سكن عن عمرو بن شمر عن جابر عن ابي جعفر قال بينا على بن الحسين مع اصحابه إذا قبل ظبية من الصحراء حتى قامت حذاه وصوتت فقال بعض القوم يابن رسول الله صلى الله عليه وآله ما تقول هذه الظبية قال يزعم ان فلان القرشي اخذ خشفها بالامس وانها لم ترضعه من امس شيئا فبعث إليه على بن الحسين عليه السلام ارسل إلى بالخشف فلما رأت صوتت وضربت بيديها ثم ارضعته قال فوهبه على بن الحسين عليه السلام لها وكلمها بكلام نحوا من كلامها وانطلقت في الخشف معها فقالوا يابن رسول الله صلى الله عليه وآله ما الذي قال قال دعت الله لكم وجزاكم بخير.

10 – It has been narrated to us by Al-Hassan Bin Ali, and Muhammad Bin Ahmad Bin Muhammad Bin Al-Husayn, from Muhammad Bin Ali and Ali Bin Muhammad Al-hanaat, from Muhammad Bin Sakan, from Amro Bin Shimr, who has said:

Jabir narrates Abu Ja'far^{asws} has said: 'Ali^{asws} Bin Husayn^{asws} was explaining something to his^{asws} companions when a gazelle came up from the desert until it stood and started ululating. Some of the group said, 'O son of the Messenger of Allah^{saww}, what is this gazelle saying?' He^{asws} said: 'It is alleging that one of the Qureishi captured her baby yesterday and that she has not fed her anything since yesterday'. Ali^{asws} Bin Al-Husayn^{asws} sent to him a message to bring the baby to him^{asws}. When it heard the voice of the baby she started striking the ground with her hands, then she suckled it. Ali^{asws} Bin Al-Husayn^{asws} gifted the baby to its mother, and spoke to her in a language similar to its language, and she rushed away with the baby. They said, 'O son^{asws} of the Messenger of Allah^{saww}, what did this one say?' He^{asws} said: 'She supplicated to Allah^{azwj} for you all and for a good reward for you all'.

(11) حدثني السندي بن محمد بن عن ابان بن عثمان قال حدثني عمرو بن صهبان عن عبد الله بن الفضل الهاشمي عن جابر بن عبد الله قال لما اقبل رسول الله صلى الله عليه وآله من غزوة ذات الرقاع وهي غزوة بنى ثعلبة عطفان حتى إذا كان قريبا من المدينة إذا بعير حل يرقل حتى انتهى إلى رسول الله صلى الله عليه وآله فوضع جرائه على الارض ثم خرخر فقال رسول الله صلى الله عليه وآله هل تدورن ما يقول هذا البعير قال الله ورسوله اعلم قال انه اخبرني ان صاحب عمل عليه حتى إذا اكبره وادبره واهزله اراد ان ينحره ويبيع لحمه

11 – It has been narrated to me Al-Sanady Bin Muhammad, from Abaan Bin Usmaan, from Amro Bin Sahbaan, from Abdullah Bin Al-Fazl Al-Hashamy, from Jabir Bin Abdullah who said:

'When the Messenger of Allah^{saww} came back from the expedition of *Dhaat Al-Raqa'a*, and it was an expedition to the Clan of Tha'albah, until he^{saww} was near Al-Madina, a camel came over until it ended up to the Messenger of Allah^{saww}. It placed itself near to him^{saww} on the ground, then started making sounds '*Kharr Kharr*'. The Messenger of Allah^{saww} said: 'Do you know what the camel said?' They said, 'Allah^{azwj} and His^{azwj} Messenger^{saww} know'. He^{saww} said: 'It has informed me^{saww} that its master made it work until it grew up, and now he wants to slaughter it and sell its meat'.

ثم قال رسول الله صلى الله عليه وآله يا جابر اذهب به إلى صاحبه فأنتيني به فقلت لا اعرف صاحبه قال هو يدلك قال فخرجت معه حتى انتهيت إلى بنى واقف فدخل في زقاق فإذا بمجلس فقالوا يا جابر كيف تركت رسول الله وكيف تركت المسلمين قلت صالحون ولكن ايكم صاحب هذا البعير قال بعضهم انا فقلت اجب رسول الله صلى الله عليه وآله قال مالي قال استعدي عليك بعيرك

Then the Messenger of Allah^{saww} said: 'O Jabir, go with it to its owner. Bring him to me^{saww}'. I said, 'I do not know its owner'. He^{saww} said: 'It will show you'. I went out with it until I ended up with the Clan of Waqaf. I entered into an alleyway and there was a gathering. They said, 'O Jabir, how was the Messenger of Allah^{saww} when you left him^{saww}, and how were the Muslims when you left them?' I said, 'They are all good, but is any of you the owner of this camel?' One of them said, 'I am'. I said, 'You have to answer to the Messenger of Allah^{saww}'. He said, 'What about?' I said, 'He^{saww} has been antagonised by your camel'.

قال فجئت انا وهو والبعير إلى رسول الله صلى الله عليه وآله فقال ان بعيرك اخبرني انك عملت عليه حتى إذا اكبرته وادبرته واهزلته اردت نحره وبيع لحمه قال الرجل قد كان ذلك يارسول الله صلى الله عليه وآله قال بعه منى قال بل هو لك يارسول الله قال بل بعه منى فاشتريه رسول الله صلى الله عليه وآله ثم ضرب على صفحته فتركه رعى في ضواحي المدينة فكان الرجل منا إذا اراد الروحة والغدوة منحه رسول الله صلى الله عليه وآله فقال جابر رايته وقد ذهب عنه دبره واصلح.

I, and him, and the camel went to the Messenger of Allah^{saww}. He^{saww} said: 'Your camel has informed me^{saww}, that you have made her work until it has grown up, and travelled with it, now you intend to slaughter it and sell its meat'. The man said, 'Such is the case, O Messenger of Allah^{saww}'. He^{saww} said: 'Sell it to me^{saww}'. He said, 'But it is for you, O Messenger of Allah^{saww}'. He^{saww} said: 'Sell it to me'. The Messenger of Allah^{saww} bought it, then patted it and left it to pasture on the outskirts of Al-Madina. The man from among us, followed its trail, and intended to bring it back to the Messenger of Allah^{saww}. And Jabir says I went behind it and showed my affection to it (as a camel liberated by the Prophet^{saww}).

(12) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن هشام الجوالقي عن محمد بن مسلم قال كنت مع ابي جعفر عليه السلام بين مكة والمدينة وانا اسير على حماري وهو على بغلته إذ اقبل ذئب من راس الجبل حتى انتهى إلى ابي جعفر عليه السلام فجلس البغلة ودنا الذئب حتى وضع يده على قريوس السرج ومد عنقه إلى اذنه وادنى أبو جعفر اذنه منه ساعة ثم قال امض فعلت فرجع مهرولا قال قلت جعلت فداك لقد رايت عجباً قال وتدرى ما قلت قال قلت الله ورسوله وابن رسوله اعلم قال انه قال لى يابن رسول الله صلى الله عليه وآله ان زوجتى في ذلك الجبل وقد تعسر عليها ولايتها فادع الله ان يخلصها ولا يسلط احدا من نسلى على احد من شيعتكم قلت فقد فعلت.

12 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Hashaam Al-Jawalqy, from Muhammad Bin Muslim who said:

'I was with Abu Ja'far^{asws} between Mecca and Al-Madina, and I was travelling on my donkey and he^{asws} was on a mule. A wolf came down from the top of the mountain until it ended up to Abu Ja'far^{asws}. He^{asws} made the mule to sit down, and the wolf approached until its hand was on the horn of the saddle, and extended its neck to his^{asws} ear, and Abu Ja'far^{asws} lowered his^{asws} ear for it for a while. Then, he^{asws} said: 'Go!' The wolf went, but came rushing back'. I said, 'May I be sacrificed for you^{asws}, I saw a wonder'. He^{asws} said: 'And do you know what it said?' I said, 'Allah^{azwj}, and His^{azwj} Messenger^{saww}, and the son^{asws} of His^{azwj} Messenger^{saww} know'. He^{asws} said: 'It said to me^{asws}, 'O son^{asws} of the Messenger of Allah^{saww}, my wife is in that mountain, the birth of her baby has become difficult for her. Supplicate to Allah^{azwj} that He^{azwj} should Finish it from her, and I shall not empower any of my offspring on any of your^{asws} Shiites'. And it did that (as he has come back to report it)'.

(13) حدثنا احمد بن موسى الخشاب عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال كان رسول الله صلى الله عليه وآله يوما قاعدا في اصحابه إذ مر به بعير فجاء حتى ضرب بجرانه الارض ورغا فقال رجل من القوم يا رسول الله صلى الله عليه وآله اسجد لك هذا البعير فنحن احق ان نفعل فقال رسول الله صلى الله عليه وآله لا بل اسجدوا لله ان هذا الجمل جاء يشكو اربابه وزعم انهم انتجوه صغيرا فلما كبر وقد اعتملوا عليه وصار عودا كبيرا ارادوا نحره فشكى ذلك

13 – It has been narrated to us by Ahmad Bin Musa Al-Khashaab, from Abdul Rahmaan Bin Kaseer, who has said:

Abu Abdullah^{asws} has said: 'One day the Messenger of Allah^{saww} was seated among his^{saww} companions when a camel passed. It came over and made itself fall on the ground near to him^{saww}, foaming at the mouth. A man from the group said, 'O Messenger of Allah^{saww}, the camel is prostrating to you^{saww}. We are more worthy of carrying out this act'. The Messenger of Allah^{saww} said: 'No, but prostrate yourselves to Allah^{azwj}. This camel has come complaining about its owner, and it alleging when he was young it had fed him (its milk) and now that he has grown up, he wants to slaughter it. That is its complaint'.

فدخل رجلا من القوم ما شاء الله ان يدخله من الانكار لقوم النبي صلى الله عليه وآله فقال رسول الله صلى الله عليه وآله لو امرت شيئا يسجد الاخر لامرت المرأة ان تسجد لزوجها

A man from the group said, 'He^{saww} has denied the people what Allah^{azwj} Desires the people (to do)'. The Messenger of Allah^{saww} said: 'If I^{saww} were to order a thing to prostrate to another, I^{saww} would order the woman to prostrate to her husband'.

ثم انشا أبو عبد الله عليه السلام يحدث فقال ثلاثة من البهائم تكلموا على عهد رسول الله صلى الله عليه وآله الجمل والذئب والبقرة فالجمل فكلامه الذي سمعت واما الذئب فجاء إلى النبي صلى الله عليه وآله فشكا إليه الجوع فدعا اصحابه فكلم فيه ففتحوا فقال رسول الله صلى الله عليه وآله لاصحاب الغنم افرضوا للذئب شيئا ففتحوا ثم جاء الثانية فشكا إليه الجوع فدعاهم ففتحوا فقال رسول الله صلى الله عليه وآله للذئب اختلس أي خذ ولو ان رسول الله صلى الله عليه وآله فرض للذئب شيئا ما زاد عليه شيئا حتى تقوم الساعة واما البقرة فانها امنت بالنبي صلى الله عليه وآله ودلت عليه وكان في نخل ابي سالم فقال يا ذريح تعمل على نجيح صالح يصيح بلسان عربي فصيح بان لا اله الا الله رب العالمين محمد رسول الله صلى الله عليه وآله سيد النبيين وعلى سيد الوصيين.

Then Abu Abdullah^{asws} explained the occurrences. He^{asws} said: 'Three from the animals spoke in the era of the Messenger of Allah^{saww} – The camel, the cow, and the wolf. As for the camel, it spoke as you have just heard, and as for the fox, it came to the Prophet^{saww}, complaining to him^{saww} about the hunger. He^{saww} called his^{saww} companions and spoke to them about it. They tended it. The Messenger of Allah^{saww} said: 'It is necessary for the owners of the sheep to give something to the fox. They tended it'. Then a second one came up, complaining to him^{saww} about the hunger. He^{saww} called them. They tended it. The Messenger of Allah^{saww} said to the fox: 'Take whatever you can, and if the Messenger of Allah^{saww} necessitates to the fox anything, nothing can be increased for it until the Establishment of the Hour'. And as for the cow, it believed in the Prophet^{saww}, and showed it to him^{saww}, and it was in the Palm (farm) of Abu Saalim. He^{asws} said: 'O Zareeh, it was working on the plantation, and it shouted in eloquent Arabic language, 'There is no God but Allah^{azwj}, the Lord^{azwj} of the worlds, Muhammad^{saww}, the Messenger^{saww} of Allah^{azwj}, is the chief of the Prophets^{as}, and Ali^{asws} is the chief of the successors^{as}'.

(14) حدثنا عبد الله بن محمد عن محمد بن ابراهيم قال حدثني بشير وابراهيم بن محمد عن ابيه عن حمزان بن اعين قال كان أبو محمد على بن الحسين عليه السلام قاعدا في جماعة من اصحابه إذا جائته ظبية فتبصبت وضربت بيدها فقال أبو محمد اتدرون ما تقول الظبية قالوا لا قال تزعم ان فلان بن فلان من قریش اصطاد خشفا لها في هذا اليوم وانما جائت إلى تسألني ان اسئله ان تضع الخشف بين يديها فترضعه فقال على بن الحسين لاصحابه قوموا إليه فقاموا باجمعهم فاتوه فخرج إليهم قال فداك ابي وامى ما حاجتك فقال اسالك بحقى عليك الا اخرجت إلى هذه الخشف التي

14 – It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Basheer and Ibrahim Bin Muhammad, from his father, from Hamraan Bin Ayn who said: 'Abu Muhammad Ali Bin Al-Husayn^{asws} was seated among a group of his^{asws} companions when a female gazelle came up. She started making sounds and striking the ground with her hands. Abu Muhammad^{asws} said: 'Do you know what this female gazelle is saying?' They said, 'No'. He^{asws} said: 'She is alleging that, one of the men from the Qureish hunted her baby and trapped it on this day, and it has come to me^{asws}, asking me^{asws} that I^{asws} should ask him to place the baby in front of her, so that she can suckle it'. Ali Bin Al-Husayn^{asws} said to his^{asws} companions: 'Let us arise and go to him together. They came to him. He came out to them. He said, 'May my father and my mother be sacrificed for you^{asws}, what is your^{asws} need?' He^{asws} said: 'I^{asws} ask you, with my^{asws} right over you, to bring out this baby to this gazelle, which you hunted today'.

He brought it out and placed it in front of its mother. She suckled it. Then, Ali^{asws} Bin Al-Husayn^{asws} said: 'I^{asws} ask you, O so and so, to endow this baby to me^{asws}'. He said, 'I have done so'. He^{asws} sent the baby with the gazelle. The gazelle went away, making sounds and waving her tail. Ali^{asws} Bin Al-Husayn^{asws} said: 'Do you know what the gazelle said?' They said, 'No'. He^{asws} said: 'May Allah^{azwj} Return all that you have lost, and Forgive (the Shias of) Ali^{asws} Bin Al-Husayn^{asws}, as he^{asws} has returned to me my child'.

(15) حدثنا احمد بن الحسن بن علي بن فضال عن عبد الله بن بكير عن زراره قال سمعت ابا جعفر عليه السلام يقول كانت لعلي بن الحسين ناقة حج عليها اثنين وعشرين حجة ما قرعها بمقرعة قط قال فجاءتني بعد موته فما شعرت بها حتى جاني بعض الموالى فقال ان الناقة قد خرجت فانت قبر علي بن الحسين فبركت عليه ودلكت بجرانها وترغوا فقلت ادركوها فجاءني بها قبل ان يعلموا بها او يروها فقال أبو جعفر عليه السلام رات القبر قط.

15 – It has been narrated to us by Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, from Zarara who said: 'I heard Abu Ja'far^{asws} say: 'Ali^{asws} Bin Al-Husayn^{asws} used to have a she-camel on which he^{asws} had performed twenty two Pilgrimages, without having hit it with a stick at all. She came to me^{asws} after his^{asws} death, and told me^{asws} what she felt about it, until one of my^{asws} friends came to me^{asws}. He said, 'The she-camel had gone out. She came to the grave of Ali^{asws} Bin Al-Husayn^{asws}. She knelt to him^{asws}, and rubbed herself against his^{asws} grave, and rolled on the ground'. I^{asws} said: 'I^{asws} am aware of it. She had come to me^{asws} with it (told me^{asws} about it), before you came to know about it, or saw it'. Abu Ja'far^{asws} said: 'She had not seen the burial at all' (she did not know where he^{asws} was buried).

(16) حدثنا احمد بن محمد عن البرقي عن ابن ابي عمير وابراهيم ابن هاشم عن ابن ابي عمير عن حفص بن البختري عن ذكره عن ابي جعفر عليه السلام قال لما مات علي بن الحسين عليه السلام كانت ناقة له في الرعي جاءت حتى ضربت بجرانها على القبر وتمرغت عليه وان ابي كان يحج عليها ويعتمر وما قرعها قرعة قط.

16 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Ibn Abu Umeyr and Ibrahim Ibn Haashim, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary, who has said: 'Abu Ja'far^{asws} has said: 'When Ali^{asws} Bin Al-Husayn^{asws} was martyred, he^{asws} had a she-camel in the pasture (grazing). She came until she fell besides his^{asws} grave, and rolled over on the ground, and that my^{asws} father^{asws} had performed Pilgrimage on it,

and the lesser Pilgrimage (Umrah), and she started hitting her head against a tree at several times (until giving up its life)'.

(16) باب الائمة انهم يعرفون منطق المسوخ ويعرفونهم

CHAPTER 16 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE SPEECH OF THE METAMORPHOSED ONES, AND THEY^{asws} RECOGNISE THEM

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن علي عن كرام بن كرام عن عبد الله بن طلحة قال سألت ابا عبد الله عليه السلام عن الوزع فقال هو رجس وهو مسخ وإذا قتلتها فاغتسل ثم قال ان ابي كان قاعدا في الحجر ومعه رجل يحدثه فإذا وزغ يولول بلسانه فقال ابي للرجل اتدري ما يقول هذا الوزع فقال الرجل لاعلم لي بما يقول قال فانه يقول الله لئن ذكرت عثماننا لاسبن عليا عليه السلام ابدًا حتى تقوم من ههنا.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Ali, from Karaam Bin Karaam, from Abdullah Bin Talha who said:

‘I asked Abu Abdullah^{asws} about the lizard. He^{asws} said: ‘It is unclean and it is a metamorphosed (transformed) one. If you were to kill it, wash yourself (bathe)’. Then he^{asws} said that: ‘My^{asws} father^{asws} was sitting in the chamber and with him^{asws} was a man he^{asws} was narrating to. There was a lizard which was ululating in its language. My^{asws} father^{asws} said to the man: ‘Do you know what he is saying, this lizard?’ The man said, ‘I don’t know what he is saying’. He^{asws} said: ‘He is saying, ‘By Allah^{azwj}, if he mentions Usman (in a bad way), I shall keep on verbally abusing Ali^{asws} until he gets up from here’.

(2) حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن فضيل الاعور قال حدثني بعض اصحابنا قال كان رجل عند ابي جعفر عليه السلام عن هذه العصابة يحادثه في شيء من ذكر عثمان فإذا وزغ قد قرقر من فوق الحائط فقال أبو جعفر عليه السلام اتدري ما يقول قلت لا قال يقول لتكفن عن ذكر عثمان أو لاسبن عليا عليه السلام.

2 – Narrated Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu’lui, from Ibn Sinan, from Fazeyl Al-Awr, from one of his companions who said:

‘There was a man in the presence of Abu Ja’far^{asws}, from this group, narrating something and Usman was mentioned. There was a lizard uttering from the top of the wall. Abu Ja’far^{asws} said: ‘Do you know what he said?’ I said, ‘No’. He^{asws} said: ‘He said that stop from mentioning Usman (in a bad way) of he will verbally abuse Ali^{asws}’.

(17) باب في الائمة عليهم السلام انهم المتوسمون في الارض وهم الذين ذكر الله في كتابه يعرفون الناس بسيماهم

CHAPTER 17 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE DISTINGUISHING ONES (AL-MUTAWASSAMUN) IN THE EARTH, AND THE ONES ABOUT WHOM^{asws} ALLAH^{azwj} HAS MENTIONED IN HIS^{azwj} BOOK THAT THEY^{asws} RECOGNISE THE PEOPLE BY THEIR MARKS

(1) حدثني السندي بن الربيع عن الحسن بن علي بن فضلا عن علي بن رثاب عن ابي بكر الحضرمي عن ابي جعفر عليه السلام قال ليس مخلوق الا وبين عينيه مكتوب انه مؤمن أو كافر وذلك محجوب عنكم وليس بمحجوب من الائمة من آل محمد صلى الله عليه وآله ليس يدخل عليهم احد الا عرفوه هو مؤمن أو كافر ثم تلا هذه الآية ان في ذلك لآيات للمتوسمين فهم المتوسمون.

1 – It has been narrated to me Al-Sandy Bin Al-Rabi'e, from Al-Hassan Bin Ali Bin Fazla, from Ali Bin Ra'ib, from Abu Bakr Al-Hazramy, who has said:

Abu Ja'far^{asws} has said: 'There is no creature except that between his eyes is written whether he is a believer or an infidel, and that is veiled from you all, but it is not veiled from the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}. No one comes to them^{asws} but they^{asws} recognise whether he is a believer or an infidel'. Then he^{asws} recited this Verse [15:75] ***Surely, in this are signs for those who distinguish (the marks).*** They^{asws} are the distinguishing ones^{asws}.

(2) حدثنا ابراهيم بن هاشم عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال بينا امير المؤمنين عليه السلام في مسجد الكوفة إذ جاءت امرأة تستعدى على زوجها فقلت لزوجها عليها فغضبت فقالت والله ما الحق فيما قضيت وما تقضى بالسوية ولا تعدل في الرعية ولا قضيتك عند الله بالمرضية فنظر إليها مليا ثم قال لها كذبت يا جرية يا بذية يا سلسلع أي التي لا تحبل من حيث تحبل النساء قالت فولت المرأة هاربة تولول وتقول ويلى ويلى لقد هتكت يابن ابي طالب عليه السلام سرا كان مستورا

2 – It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far^{asws} says that 'Amir-ul-Momineen^{asws} was explaining (something) in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. He^{asws} told her that her husband was right in being angry with her. She said, 'By Allah^{azwj}, there is no truth in your^{asws} judgement, you^{asws} have not judged equitably, nor have you^{asws} done justice among your^{asws} citizens, and I will drag you^{asws} for Judgement before Allah^{azwj} until I am satisfied'.

He^{asws} looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala"²'. The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son^{asws} of Abu Talib^{as} has violated my secret which had remained covered'.

قال فلحقها عمرو بن حرث فقال لها يا امة لقد استقبلت عليا عليه السلام بكلام سررتني ثم انه نزعك بكلمة فوليت عنه هاربة تولولين قال ان عليا عليه السلام والله اخبرني بالحق وبما اكتمه من زوجي منذ ولى عصمتي ومن ابوى Amro Bin Haris ran after her and said to her, 'O mother, you have confronted Ali^{asws} with words that have made me happy, then he^{asws} removed you with words, due to which you invoked woe upon yourself, and ran away shrieking'. She said, 'Ali^{asws}

² Meaning the one who does not get impregnated from where women get impregnated from.

informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father’.

فرجع عمرو إلى امير المؤمنين عليه السلام فاخبره بما قالت له المرأة وقال له فيما تقول ما نعرفك بالكهانة قال له يا عمرو ويليك انها ليست بالكهانة شئ ولكن الله خلق الارواح قبل الابدان بالفى عام فلما ركب الارواح في ابدانها كتب بين اعينهم مؤمن ام كافر وما هم به مبتلون وما هم عليه من سئ من اعمالهم و حسنه وفى قدر اذن الفارة ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لآيات للمتوسمين وكان رسول الله صلى الله عليه وآله هو المتوسم ثم انا من بعده والائمة من ذريتي من بعدى هم المتوسمون فلما تأملتها عرفت ما عليها بسميها.

Amro returned to Amir-ul-Momineen^{asws}. He informed him^{asws} of what the woman had said to him, and he said to him^{asws}, ‘By what did you speak, by fortune-telling?’ He^{asws} said to him: ‘Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah^{azwj} Created the spirits before the bodies by two thousand years. When He^{azwj} Mounted the spirits into their bodies, He^{azwj} Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat’s ear. Then He^{azwj} Sent down with that the Quran upon His^{azwj} Prophet^{saww}.“ **[15:75] Surely in this are signs for those who distinguish (the marks)**”, and the Messenger of Allah^{saww} was the recogniser, then I^{asws} am from after him^{saww}, and the Imams^{asws} from my^{asws} progeny^{asws} from after me^{asws}, they^{asws} are the recognisers. When I^{asws} contemplated on her, I^{asws} recognised what it was with her by her mark’.

(3) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن اسباط بياح الرطى عن ابي عبد الله عليه السلام قال كنت عنده فسأله رجل من اهل هيت عن قول الله تعالى ان في ذلك لآيات للمتوسمين وانها لسبيل مقيم قال نحن المتوسمون والسبيل فينا مقيم.

3 – It has been narrated to us by Yaqoub bin Yazeed, from Ibn Abu Umeyr, from Asbaat Al-Raaty, who has said:

‘I was with Abu Abdullah^{asws} when a man from the people of Hayt (a town near Euphrates) asked him^{asws} about the Statement of Allah^{azwj} **[15:75] Surely, in this are signs for those who distinguish (the marks) [15:76] And surely it is on a way (Path) that still exists.** He^{asws} said: ‘We^{asws} are the distinguishing ones and the Deliverance is from us^{asws}’.

(4) حدثنا العباس بن معروف عن حماد عيسى عن ربيع عن محمد بن مسلم عن ابي جعفر عليه السلام في قول الله عزوجل ان في ذلك لآيات للمتوسمين قال هم الائمة قال رسول الله صلى الله عليه وآله اتقوا فراسة المؤمن فانه ينظر بنور الله في قوله ان في ذلك لآيات للمتوسمين.

4 – It has been narrated to us by Al-Abbas Bin Ma’rouf, from Hamaad Isa, from Rabi’e, from Muhammad Bin Muslim, who has said:

Abu Ja’far^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic **[15:75] Surely, in this are signs for those who distinguish (the marks)**, said: ‘They^{asws} are the Imams^{asws}. The Messenger of Allah^{saww} said: ‘Fear of the intuition of the believer, for he looks by the Light of Allah^{azwj}, regarding His^{azwj} Statement **[15:75] Surely, in this are signs for those who distinguish (the marks)**’.

(5) حدثنا يعقوب بن يزيد عن زياد القندى ومحمد بن عيسى عن زياد القندى عن ابن اذينة عن معروف بن خربوز عن ابي جعفر عليه السلام في قول الله عزوجل ان في ذلك لآيات للمتوسمين قال ايانا عنا.

5 – It has been narrated to us by Yaqoub Bin Yazeed, from Ziyaad Al-Qindy and Muhammad Bin Isa, from Ziyad Al-Qindy, from Ibn Azina, from Ma’rouf Bin Kharbouz, who has said:

Abu Ja’far^{asws}, regarding the Statement of Allah^{azwj} Mighty and Majestic **[15:75] Surely in this are signs for those who distinguish (the marks)**, said: ‘It refers to us^{asws}’.

(6) حدثنا محمد بن الحسين عن علي بن اسباط عن ابي عبد الله قال سال عن قول الله عزوجل ان في ذلك الايات للمتوسمين وانها لبسبيل مقيم قال نحن المتوسمون والسبيل فينا مقيم.

6 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat, who has said: 'I asked about the Statement of Allah^{azwj} Mighty and Majestic [15:75] Surely, in this are signs for those who distinguish (the marks) [15:76] And surely it is on a way (Path) that still exists, Abu Abdullah^{asws} said: 'We^{asws} are the distinguishing ones and the Deliverance is from us^{asws}'.

(7) حدثنا عباد بن سليمان عن محمد بن سليمان عن هارون بن جهم عن محمد بن مسلم عن ابي جعفر عليه السلام قال بينا امير المؤمنين عليه السلام جالس في المسجد الكوفة وقد احتبا بسيفه والقي ترسه خلف ظهره إذ اتته امرأة تستعدي على زوجها فقضى للزوج عليها فغضبت فقال والله ما هو كما قضيت والله وما تقضى بالسوية ولا تعدل في الرعية ولا قضيتنا عند الله بالمرضية قال فغضب امير المؤمنين فنظر إليها مليا ثم قال كذبت يا جرية يابذية يا سلعع يا سلفع يا التي لا تحيض مثل النساء قال فولت هاربة وهي تقول ويلي ويلي

7 – It has been narrated to us by Abaad Bin Suleyman, from Muhammad Bin Suleyman, from Haroun Bin Jahm, from Muhammad Bin Muslim, who has said:

Abu Ja'far^{asws} says that Amir-ul-Momineen^{asws} was seated, explaining something in the Masjid of Al-Kufa, and he^{asws} had chosen to keep his^{asws} sword and placed its holder behind his^{asws} back, when a woman came up who had antagonised her husband. He^{asws} issued a judgement in favour of the husband against her. She got angry and said, 'By Allah^{azwj}, it is not as you^{asws} have judged. By Allah^{azwj}, you^{asws} have not judged equitably, nor have you^{asws} done justice among the citizens, and I will get our judgement with Allah^{azwj} until I am satisfied. Amir-ul-Momineen^{asws} got annoyed (with her remarks). He^{asws} looked at her carefully, then said: 'You are lying, O audacious one, O evil-tongued, O "Salsala"³, O "Salaf"⁴. She ran away shrieking, and she was saying, 'Woe be unto me, woe be unto me'.

فتبعها عمرو بن حريث فقال يا امة الله قد استقبلت ابن ابي طالب عليه السلام بكلام سررتني به ثم نزعك بكلمة فوليت منه هاربة تولولين قال فقالت يا هذا ان ابن ابي طالب عليه السلام اخبرني و الله بما هو في لا والله ما رايت حيضا كما تراه المرأة قالت فرجع عمرو بن حريث إلى امير المؤمنين فقال له يابن ابي طالب عليه السلام ما هذا التكهن قال ويليك يابن حريث ليس هذا منى كهانة ان الله تبارك وتعالى خلق الارواح قبل الابدان بالفي عام ثم كتب بين اعينها مؤمن أو كافر ثم انزل بذلك قرانا على محمد ان في ذلك لايات للمتوسمين فكان رسول الله صلى الله عليه وآله من المتوسمين وانا بعده والائمة من ذريتي.

Amro Bin Hareys followed her. He said, 'O maid-servant of Allah^{azwj}, you have welcomed the son^{asws} of Abu Talib^{as} with words which made me happy, then he removed you by words. You invoked woe upon yourself due to it, and ran away shrieking'. She said, 'O this son^{asws} of Abu Talib^{as} informed me, by Allah^{azwj}, by what he^{asws} said. No, by Allah^{azwj}, I have not seen menstruation like the women see'. Amro Bin Hareys returned to Amir-ul-Momineen^{asws}. He said to him^{asws}, 'O son^{asws} of Abu Talib^{as}, what is this fortune-telling?' He^{asws} said: 'Woe be unto you, O son of Hareys. This is nor fortune-telling from me^{asws}. Allah^{azwj} Blessed and High Created the spirits before the bodies by two thousand years, then Wrote between their eyes, 'believer' or 'infidel'. Then He^{azwj} Sent that down with the Quran upon Muhammad^{saww}.' [15:75] Surely in this are signs for those who distinguish (the marks)". The Messenger

³ Meaning the one who does not get impregnated from where women get impregnated from.

⁴ One who does not menstruate like the women.

of Allah^{saww} from the recognisers, and I^{asws} am such after him^{saww}, and the Imams^{asws} from my^{asws} progeny^{asws}.

(8) حدثنا ابراهيم بن هاشم عن ابي سليمان الديلمي عن معاوية الدهني عن ابي عبد الله عليه السلام في قول الله عزوجل يعرف المجرمون بسيماهم فيؤخذ بالنواصي والاقدام فقال يا معاوية ما يقولون في هذا قال قلت يزعمون ان الله تبارك وتعالى يعرف المجرمون بسيماهم يوم القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم ويلقون في النار قال فقال لى وكيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشأهم وهو خلقهم قال فقلت فما ذاك جعلت فذاك قال ذلك اوقد قام قائمنا اعطاء الله السيماء فيأمر بالكافر فيؤخذ بنواصيهم و اقدمهم ثم يخيطة بالسيف خيطا.

8 - Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj}, Blessed and High [55:41] ***The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet***, said: 'O Muawiya, what are they saying about this?' I said, 'They claim that Allah^{azwj} Blessed and High will Recognise the criminals by their marks on the Day of Judgement. He^{azwj} will Order them to be seized by their forelocks and their feet, to be flung into the Fire.' He^{asws} said to me: 'And how does the need arise for Allah^{azwj}, the Compeller, the Blessed and High to recognise the creation that He^{azwj} Himself^{azwj} Created?'

I said, 'May I be sacrificed for you^{asws}, and what is that?' He^{asws} said: 'That is **when Al-Qaim^{asws} makes the stand**, Allah^{azwj} will Give him^{asws} the Sign. He^{asws} will order the infidels to be seized by their forelocks and their feet, then he^{asws} will mark them by the sword.'

(9) حدثنا بعض اصحابنا عن محمد بن الحسين عن محمد بن مسلم وابراهيم عن ايوب عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال قال امير المؤمنين عليه السلام ان الله تبارك وتعالى خلق الارواح قبل الابدان بالفى علم فلما ركب الارواح في ابدانها كتب بين اعينهم مومن أو كافر وماهم به مبتلون وماهم على من سيئ اعمالهم وحسنه في قدر اذن الفاره ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لآيات للمتوسمين وكان رسول صلى الله عليه وآله هو المتوسم وانا بعده والائمة من ذريتي هم المتوسمون.

9 – It has been narrated to us by one of our companions, from Muhammad Bin Al-Husayn, from Muhammad Bin Muslim, and Ibrahim from Ayub, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja'far^{asws} says that Amir-ul-Momineen^{asws} said that Allah^{azwj} Blessed and High created the souls before He^{azwj} Created the bodies by two thousand years. When He^{azwj} Installed the souls in their bodies, Wrote between their eyes, 'Believer' or 'Infidel', and this is what they will be invalidated by and what their deeds will be distinguished by and be Rewarded accordingly. They will be Permitted the luxuries. Then He^{azwj} Sent that down on His^{azwj} Prophet^{saww}. He^{azwj} Said: "[15:75] ***Surely, in this are signs for those who distinguish (the marks)***", and the Messenger of Allah^{saww} was the Distinguishing one, and I^{asws} after him^{saww}, and the Imams^{asws} from my^{asws} progeny are the Distinguishing ones'.

(10) حدثنا محمد بن الحسين عن عمرو بن عثمان عن ابي جميلة عن جابر عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله اتقوا من فراسة المؤمن فانه ينظر بنور الله ثم تلا ان في ذلك لآيات للمتوسمين.

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Amro Bin Usman, from Abu Jameela, from Jabir, who has said:

Abu Ja'far^{asws} says that the Messenger of Allah^{saww} said: 'Fear the intuition of the believer, for he looks by the Light of Allah^{azwj}'. Then he^{asws} recited "[15:75] ***Surely in this are signs for those who distinguish (the marks)***".

(11) حدثنا أبو طالب عن حماد بن عيسى عن محمد بن مسلم عن أبي جعفر عليه السلام في قول الله تعالى ان في ذلك لآيات للمتوسمين قال هم الائمة قال رسول الله صلى الله عليه وآله اتق فراصة المؤمن فانه ينظر بنور الله لقول الله ان في ذلك لآيات للمتوسمين.

11 – It has been narrated to us by Abu Talib, from Hamaad Bin Isa, from Muhammad Bin Muslim, who said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} “[15:75] Surely in this are signs for those who distinguish (the marks)”, having said: ‘They^{asws} are the Imams^{asws}. The Messenger of Allah^{saww} said: ‘Fear the instiution of the believer for he looks by the Light of Allah^{azwj}, the Statement of Allah^{azwj} “[15:75] Surely, in this are signs for those who distinguish (the marks)”.

(12) حدثنا سلمة بن الخطاب عن يحيى بن ابراهيم قال حدثني اسباط بن سالم قال كنت عند ابي عبد الله عليه السلام فدخل عليه رجل من اهل بيته فقال اصلحك الله قول الله في كتابه ان في ذلك لآيات للمتوسمين قال نحن المتوسمون والسبيل فينا مقيم.

12 – It has been narrated to us by Salmat Bin Al-Khataab, from Yahya Bin Ibrahim, from Asbaat Bin Saalim who said:

‘I was with Abu Abdullah^{asws}. A man from his^{asws} family came up to him^{asws} and said, ‘May Allah^{azwj} Keep you^{asws} well, the Statement of Allah^{azwj} in His^{azwj} Book “[15:75] Surely, in this are signs for those who distinguish (the marks)”?’ He^{asws} said: ‘We^{asws} are the Distinguishing ones, and the Deliverence is from us^{asws}’.

(13) حدثنا أبو الفضل العلوي عن سعيد بن عيسى الكبرى قال حدثنا ابراهيم بن الحكم بن ظهير بن ابيه عن شريك بن عبد الله عن عبد الاعلى التغلبي عن ابي وقاص عن سلمان الفارسي رضى الله عنه قال سمعت امير المؤمنين عليه السلام يقول في قول الله عزوجل ان في ذلك لآيات للمتوسمين فكان رسول الله صلى الله عليه وآله يعرف الخلق بسيماهم وانا بعده المتوسم و الائمة من ذريتي المتوسمون إلى يوم القيمة.

13 – It has been narrated to us by Abu Al-FazaAl-Al-Alawy, from Saeed Bin Isa Al-Kabary, from Ibrahim Bin Al-hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al-Taghluby, from Abu Waqaas, from Salmaan Al-Farsy^{ar} who said:

‘I^{ar} heard Amir-ul-Momineen^{asws} say, regarding the Statement of Allah^{azwj} Mighty and Majestic “[15:75] Surely, in this are signs for those who distinguish (the marks)”: ‘The Messenger of Allah^{saww} used to recognise the people by their marks, and I^{asws} after him^{saww} am the Distinguishing one, and the Imams^{asws} from my^{asws} progeny are the Distinguishing ones^{asws}, up to the Day of Judgement’.

(14) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن الحرث بن حصين عن الاصبغ بن نباته قال كنا وقفا على راس امير المؤمنين عليه السلام بالكوفة وهو يعطى العطا في المسجد إذا جائته امراء فقالت يا امير المؤمنين عليه السلام اعطيت العطا جميع الاحياء الا هذا الحى من مراد لم تعطهم شيئا فقال لها اسكتي يا جرية يابذية يا سلفع يا سلق أو يامن لا تحيض كما تحيض النساء قال فقلت ثم خرجت من المسجد فتبعها عمرو بن حريث فقال ايتها المرأة قد قال على عليه السلام ما قال فقالت والله ما كذب وان كان ما رماني به لفي وما اطلع على احد الا الله الذى خلقتني وامى التى ولدتني فرجع عمرو بن حريث فقال يا امير المؤمنين تبعت المراء فسألتها عن ما رميتها في بدنها فاقرت بذلك كله فمن اين علمت ذلك فقال ان رسول الله صلى الله عليه وآله علمني الف باب من الحلال والحرام مما كان ومما كائن إلى يوم القيمة كل باب يفتح الف باب حتى علمت علم المنايا والبلايا والقضايا وفصل الخطاب وحتى علمت المذكرات من النساء والمؤنثين من الرجال.

14 – It has been narrated to us by Ibrahim Bi Is'haq, from Abdullah Bin Hamaad, from Al-Hars Bin Haseyn, from Al-Asbagh Bin Nabata who said:

‘I was standing near Amir-ul-Momineen^{asws} in Al-Kufa, and he^{asws} was distributing gifts in the Masjid when a woman came over. She said, ‘O Amir-ul-Momineen^{asws}, you^{asws} gifting the gifts to all the living beings except for the live ones of the Clan of Murad, you are giving them nothing’. He^{asws} said to her: ‘Be silent, O audacious one,

O evil-tongued, O one who does not menstruate like the women menstruate. She wailed, and then went out from the Masjid. Amro Bin Hareys followed her. He said, 'O woman, Ali^{asws} has said that which he^{asws} should not have said'. She said, 'By Allah^{azwj}, he^{asws} did not lie, and that what he^{asws} threw at me is what is not known to anyone except for Allah^{azwj} Who^{azwj} Created me, and my mother who bore me'.

Amro returned. He said, 'O Amir-ul-Momineen^{asws}, I followed the woman, and I asked her about what you^{asws} threw at her regarding her body. She accepted all of that. From where did you^{asws} get this knowledge?' He^{asws} said that: 'The Messenger of Allah^{saww} made known to me^{asws} a thousand doors from the Permissibles and the Prohibitions, from what has transpired and from what is yet to happen up to the Day of Judgement. Each of the doors opens a thousand doors, to the extent that I^{asws} know the knowledge of the deaths, and the afflictions, and the judgements, and the intricacies of the speech, and to the extent that I^{asws} know the masculine from the women and the feminine from the men'.

(15) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن الحسن بن البراء عن علي بن حسان عن عبد الكريم يعني ابن كثير قال حججت مع ابي عبد الله عليه السلام فلما صرنا في بعض الطريق صعد على جبل فاشرف فنظر إلى الناس فقال ما اكثر الضجيج واقل الحجيج فقال له داود الرقي يابن رسول الله صلى الله عليه وآله هل يستجيب الله دعاء هذا الجمع الذي ارى قال ويحك يا ابا سليما ان الله لا يغفر ان يشرك به الجاحد لولاية على كعابد وثن

15 – It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Al-Hassan Bin Al-Baraa, from Ali Bin Hasaan, from Abdul Kareem, meaning Ibn Kaseer who said:

'I performed a Pilgrimage with Abu Abdullah^{asws}, when we were in one of the roads, he^{asws} climbed on the mountain and surveyed and looked at the people. He^{asws} said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him^{asws}: 'O son of the Messenger of Allah^{saww}, will Allah^{azwj} Answer the supplication of this gathering which I see?' He^{asws} said: 'Woe be unto you O Abu Suleiman. Allah^{azwj} does not Forgive the ones who associated partners with Him^{azwj}, the opponent of the Wilayah of Ali^{asws} is like an idol worshipper'.

قال قلت جعلت فداك هل تعرفون محبكم ومبغضكم قال ويحك يا ابا سليمان انه ليس من عبد يولد الا كتب بين عينيه مؤمن أو كافر ان الرجل ليدخل الينا بولايتنا وبالبرائة من اعدائنا فترى مكتوبا بين عينيه مؤمن أو كافر وقال الله عزوجل ان في ذلك لآيات للمتوسمين نعرف عدونا من ولينا.

I said, 'May I be sacrificed for you^{asws}, are you^{asws} recognising the ones who love you^{asws} and those who hate you^{asws}?' He^{asws} said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Believer', or 'Infidel'. The man, we^{asws} let him come to us^{asws} with our^{asws} Wilayah and keep away from our^{asws} enemies, for we^{asws} see the writing between his eyes 'Believer', or 'Infidel', and Allah^{azwj} Mighty and Majestic has Said regarding that **"[15:75] Surely, in this are signs for those who distinguish (the marks)"**. We^{asws} recognise our^{asws} enemies from our^{asws} friends'.

(16) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن غير واحد منهم عن بكار كردم وعيسى بن سليمان عن ابي عبد الله عليه السلام قال سمعناه وهو يقول جائت امرأة شنيعة إلى امير المؤمنين عليه السلام وهو على المنبر وقد قتل اباها واخاها فقالت هذا قاتل الا حبه فنظر إليها فقال لها يا سلفع يا جرية يابذية يا التي لا تحيض كما تحيض النساء يا التي على هنها شئ بين مدلى قال فمضت وتبعها عمرو بن حريث لعنه الله وكان عثمانيا فقال لها ايتها المرائة ما تزال يسمعنا ابن ابي طالب عليه السلام العجايب فما ندري حقها من باطلها وهذ دارى فادخلي فان لى امهات حتى ينظرن حقا ام باطلا واهب لك شيئا قال فدخلت فامر امهات اولاده فنظرن فإذا شئ على ركبها مدلى فقالت يا ويلها اطلع منها على بن ابي طالب عليه السلام على شئ لم يطلعه عليه الا امير وقابلتي قال فوهب لها عمرو بن حريث شيئا.

16 – It has been narrated to us by Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from another one from them, from Bakaar Kardam, and Isa Bin Suleman, who has said:

Abu Abdullah^{asws} said, 'I heard him^{asws} and he^{asws} was saying: 'A woman came and was saying horrible things to Amir-ul-Momineen^{asws}, and he^{asws} was on the pulpit, and that he^{asws} had killed (in a battle) her father and her brothers. She said, 'This is a killer, and I do not like him'. He^{asws} looked at her. He^{asws} said: 'O evil-tongued, O audacious, O one who does not menstruate like the women menstruate, O one who has something dangling between her legs'. She went away, and Amro Bin Hareys followed her, may Allah^{azwj} Curse him, and he was a supporter of Usmaan.

He said to her, 'O you woman, I don't stop hearing strange things from the son^{asws} of Abu Talib^{as}. We do not know its truth from its falsehood, and this is my house. Enter it, and I have mothers, so that they may look and see whether it is true or false, and I will gift you something'. She entered. He told the mothers of the children to take a look at her. There was something dangling between her legs. She said, 'Oh woe it is that Amir-ul-Momineen^{asws} knew about something that no one knew about, and I accept it'. Amro Bin Hareys gifted her something'.

(17) حدثنا ابراهيم بن هاشم عن سليمان الديلمي عن معاوية الدهني عن ابي عبد الله عليه السلام في قول الله تعالى يعرف المجرمون بسيماهم فيؤخذ بالنواصي والاقدام فقال يا معاوية ما يقولون في هذا قلت يزعمون ان الله تبارك وتعالى يعرف المجرمون بسيماهم في القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم فيلقون في النار فقال لى وكيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشاهم وهم خلقه فقلت جعلت فداك وما ذلك قال لو قام قائمنا اعطاه الله السيماء فيأمر بالكافر فيؤخذ بنواصيهم واقدامهم ثم يخطب بالسيف خطبا.

17 - Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj}, Blessed and High [55:41] ***The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet***, has said: 'O Muawiya, what are they saying about this?' I said, 'They are claiming that Allah^{azwj} Blessed and High will Recognise the criminals by their marks on the Day of Judgement. He^{azwj} will Order for them to be seized by their forelocks and their feet, to be flung into the Fire.' He^{asws} said to me: 'And how does the need arise for Allah^{azwj}, the Compeller, the Blessed and High to recognise the creation that He^{azwj} Himself^{azwj} Created?' I said, 'May I be sacrificed for you^{asws}, and what is that?' He^{asws} said: 'That is when Al-Qaim^{asws} makes the stand, Allah^{azwj} will Give him^{asws} the Sign. He^{asws} will order the infidels to be seized by their forelocks and their feet, and then he^{asws} will mark them by the sword.'

(18) حدثنا الحسين بن على الدينورى عن محمد بن الحسين قال حدثنى ابراهيم بن غياث عن عمرو بن ثابت عن ابن ابي حبيب عن الحرث الاعور قال كنت ذات يوم مع امير المؤمنين في مجلس القضاء إذا قبلت امراء مستعدة على زوجها فتكلمت بحجتها وتكلم الزوج بحجته فوجت القضاء عليها فغضبت غضبا شديدا ثم قالت والله يا امير المؤمنين عليه السلام لقد حكمت على بالجور وما بهذا امرك الله تعالى فقال لهايا سلفع يا مهيع يا فردع بل حكمت عليك بالحق الذى علمته فلما سمعت عنه هذا الكلام ولت هاربة ولم ترد عليه جوابها

18 – It has been narrated to us by Al-Husayn Bin Ali Al-Daynowry, from Muhammad Bin Al-Husayn, from Ibrahim Bin Ghayaas, from Amro Bin Saabit, from Ibn Abu Habeeb, from Al-Hars Al-Awr who said:

'One day I was with Amir-ul-Momineen^{asws} in a session of the judgements when a woman approached alleging claims against her husband. She presented her arguments and the husband presented his arguments. He^{asws} issued the judgement in his favour. She got angry with an extreme anger, and then she said, 'By Allah^{azwj},

O Amir-ul-Momineen^{asws}, you^{asws} have judged with an unjust judgement, and this is not what Allah^{azwj} has Ordered you^{asws} to do'. He^{asws} said to her: 'O evil-tongued, O audacious one, but I^{asws} have ruled to you with the truth, which you know about'. When she heard these words from him^{asws}, she wailed and ran away, and did not respond with an answer to him^{asws}.

فاتبعها عمرو بن حريث فقال لها والله يا امة الله لقد سمعت منك اليوم عجبا وسمعت امير المؤمنين عليه السلام قال لك قولا ففقت من عنده هاربة ما رددت عليه حرفا فاخبريني عافاك الله الذي ما قال لك حتى لم تقدر ان ترددين عليه حرفا قالت يا عبد الله لقد اخبرني بامر ما يطلع عليه الا الله تبارك وتعالى وانا وما قمت من عنده الا مخافة ان يخبرني باعظم مما رمانى به فصبرت على واحدة كان اجمل من ان اصبر على واحدة بعدها اخرى

Amro Bin Hareys followed her. He said to her, 'By Allah^{azwj}, O maid servant of Allah^{azwj}, I have heard from you, today, a strange thing, and I heard Amir-ul-Momineen^{asws} say to you certain words. You stood up and left from him^{asws} in a hurry and did not respond with a single word to him^{asws}. May Allah^{azwj} Keep you healthy; inform me about what he^{asws} said which made you unable to respond to him a single word'. She said, 'O servant of Allah^{azwj}, he^{asws} informed me of a matter which no one knew of except Allah^{azwj} Blessed and High, and I did not stand up and leave from him^{asws} except in fear that he^{asws} might inform me of something greater than what he^{asws} threw at me. Being patient over one issue is more beautiful than being patient over another one after that'.

فقال لها عمرو فاخبريني عافاك الله ما الذي قال لك قالت يا عبد الله انه قال لى ما اكره وبعد فانه قبيح ان يعلم الرجل مافى النساء من العيوب فقال لها والله ما تعرفني ولا اعرفك لعلك لا تراني ولا اراك بعد يومى هذا فقال عمرو فلما راتنى قد الححت عليها قال اما قوله بى يا سلفح فوالله ما كذب على انى لا احبض من حيث تحبض النساء واما قوله يا مهيع فانى والله صاحبة النساء وما انا بصاحبة الرجال واما قوله يا قردع فانى المخربة بيت زوجي وما ابقى عليه

Amro said to her, 'May Allah^{azwj} Keep you healthy, inform me of what he^{asws} said to you'. She said, 'O servant of Allah^{azwj}, he^{asws} said to me that which I abhor, for it is ugly that the man should know of the fault that is in the woman'. He said to her, 'By Allah^{azwj} You do not know me, and I do not know you, and you will not see me and I will not see you after this day. After insistence from Amro she said, 'As for his^{asws} words, "O Sala", By Allah^{azwj}, Ali^{asws} did not lie, for I do not menstruate from where the women menstruate, and as for his^{asws} words, "O Mahyi", by Allah^{azwj} I keep friendship with the women and I do not keep friendship with the men, and as for his^{asws} words, "O Qard'a", for I have spoiled the house of my husband and do not remain with him'.

فقال لها ويحك ما علمه بهذا تراه ساحرا أو كاهنا أو مخدوما اخبرك بما فيك وهذا علم كثير فقالت له بنس ما قلت له يا عبد الله ليس هو بساحر ولا كاهن ولا مخدوم ولكنه من اهل بيت النبوة وهو وصى رسول الله صلى الله عليه واله ووارثه وهو يخبر الناس بما القى إليه رسول الله صلى الله عليه واله ولكنه حجة الله على هذا الخلق بعد نبينا

He said to her, 'Woe be unto you, who he^{asws} has made known of what is within you, is what you have seen of sorcery, or fortune-telling, or deception, and this is a lot of knowledge'. She said to him, 'Evil it is of what you are saying about him^{asws}, O servant of Allah^{azwj}. He^{asws} is not a magician, nor a fortune-teller, nor a deceiver, but he^{asws} is from the People^{asws} of the Household of the Prophet^{saww}, and he^{asws} is the successor^{asws} of the Messenger of Allah^{saww}, and his^{azwj} inheritor, and he^{asws} informs the people of what has come from to him^{asws} from the Messenger of Allah^{saww}, but he^{asws} is the Proof of Allah^{azwj} on His^{azwj} Creatures after our Prophet^{saww}.

قال واقبل عمرو بن حريث إلى مجلسه فقال له امير المؤمنين يا عمرو بما استحك ان ترميني بما رميتني به قال اما والله لقد كانت المرأة احسن قولا في منك ولاقفن انا وانت من الله موقفا فانظر كيف تخلص من الله فقال يا امير المؤمنين عليه

Amro Bin Hareys returned to his^{asws} session. Amir-ul-Momineen^{asws} said to him: 'O Amro, what have you permitted yourself to throw at me^{asws}? He said, 'But, by Allah^{azwj}, the woman said better things than you did, and I^{asws} shall stand with you in front of Allah^{azwj} and I^{asws} will see how you can finished from this from Allah^{azwj}. He said, 'O Amir-ul-Momineen^{asws}, I am repentant to Allah^{azwj}, and to you^{asws} from what happened. Forgive me and Allah^{azwj} will Forgive you^{asws}. He^{asws} said: 'No, by Allah^{azwj}, I^{asws} will not forgive you this sin until I^{asws} and you pause in front of the One Who^{azwj} does not do Injustice to you at all'.

نادر من الباب

RARE FROM THE CHAPTER

(1) حدثنا الحسن بن علي بن عبد الله عن عيسى بن هشام عن سليمان عن أبي عبد الله قال سأله رجل عن الإمام هل فوض الله إليه كما فوض إلى سليمان فقال نعم وذلك أنه سأل رجل من مسألة فأجاب وسأله رجل آخر عن تلك المسألة فأجابته بغير جواب الأول ثم سألته أخرى فأجابته بغير جواب الأولين ثم قال هذا عطاؤنا فامنن أو اعط بغير حساب هكذا في قراءة علي عليه السلام

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Isa Bin Hashaam, from Suleyman, who has said:

‘A man asked Abu Abdullah^{asws} about the Imam^{asws}, has Allah^{azwj} Authorised him^{asws} as He^{azwj} has Authorised Suleyman^{as}?’ He^{asws} said: ‘Yes’. And that he^{asws} had been asked a question from a man. He^{asws} answered him, and another man asked about that issue. He^{asws} answered him different from the first answer. Then another one asked him^{asws}. He^{asws} answered him differently to the first two. Then he^{asws} said: **“[38:39] This is Our free gift, therefore give freely or withhold, without reckoning”** Thus recited Ali Bin Abu Talib^{asws} (the above Verse).

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لآيات للمتوسمين وهم الائمة وانها ليسبيل مقيم لا يخرج منها ابدا ثم قال نعم ان الامام اذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حائط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم ان في ذلك لآيات للعالمين فهم العلماء وليس يسمع شيئا من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

I said, ‘May Allah^{azwj} Keep you^{asws} well. When you^{asws} answered that person with this answer, did you^{asws} know him?’ He^{asws} said: ‘Glory be to Allah^{azwj}, have you not heard the Statement of Allah^{azwj} in His^{azwj} Book **“[15:75] Surely in this are signs for those who distinguish (the marks)”**? And they^{asws} are the Imams^{asws}, and they^{asws} are with the Way, not coming out of it, ever’. Then he^{asws} said: ‘Yes, the Imam^{asws}, if he^{asws} looks at a man, he^{asws} recognises him even if he^{asws} hears his speech from behind a wall. He^{asws} recognises him, and recognises what he is, because Allah^{azwj} Says: **[30:22] And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know**, for they^{asws} are the knowledgeable ones, and they^{asws} do not listen to anything from the humans, but they^{asws} recognise whether he is a rescued one or a perished one. That is the reason why he^{asws} answers them by what he^{asws} answers them by’.

(18) باب في الامام انه لا يحتاج من معرفة اصحابه إلى احد ولا يقبل قول احد فيهم لمعرفة فيهم

CHAPTER 18 – REGARDING THE IMAM^{asws}, HE^{asws} DOES NOT NEED THE UNDERSTANDING OF ANY ONE HIS^{asws} COMPANIONS AND DOES NOT ACCEPT THE WORDS OF ANY ONE REGARDING THEM FOR RECOGNISING THEM

(1) حدثنا الحسن بن علي عن احمد بن هلال عن علي بن الحكم عن ضريس الكناسي قال كنا عند ابي عبد الله مع جماعة من اصحابنا إذ دخل عليه رجل اعرفه فذكر رجلا من اصحابنا ولمن عند ابي عبد الله عليه السلام ولم يجبه بشئ فظن الرجل ان ابا عبد الله عليه السلام لم يسمع فاعاد ايضا فلم يلتفت إليه فظن الرجل انه لم يسمع فاعاد الثالثة فرد أبو عبد الله عليه السلام يده إلى لحيته الرجل فقبض عليها فهزها ثلثا حتى ظننت ان لحيته قد صارت في يده وقال له ان كنت لا اعرف الرجل الا بما ابلغ عنهم فبئس النسب نسبي ثم ارسل لحيته من يده ونفخ ما بقي من الشعر في كفه

1 – It has been narrated to us by Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ali Bin Al-hakam, from Zareys Al-Kunasy who said:

'I was in the presence of Abu Abdullah^{asws} along with a group from our companions when a man known to him^{asws} came up. He mentioned a man from our companions in the presence of Abu Abdullah^{asws}. He^{asws} did not answer him anything. The man thought that Abu Abdullah^{asws} did not hear him. He repeated it. He^{asws} did not turn towards him. The man thought that he^{asws} did not hear him again. He repeated it for the third time. Abu Abdullah^{asws} responded by grabbing his beard and shook it three times. We thought that his beard would probably end up in his^{asws} hand. He^{asws} said to him: 'If I^{asws} were to understand the man by what has reached to me^{asws} about him, then my^{asws} perception would classify him as an evil one'.

(2) حدثنا علي بن اسماعيل عن محمد بن عمرو الزيات عن محمد بن حمزة عن علي بن حنظلة قال بينا انا عند ابي عبد الله عليه السلام إذ دخل رجل فغمز اناسا من الشيعة فاعرض عنه أبو عبد الله عليه السلام بوجهه قال ثم اقبل أبو عبد الله عليه السلام بيده اليسرى لحيته حتى ظننت انها ستبقى في يده ثم قال ان كنت انا اتولى الرجل وابراء منهم على ما يبلغني عنهم لبئست النسبة نسبتى.

2 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Muhammad Bin Hamza, from Ali Bin Hanzala who said:

'I was in the presence of Abu Abdullah^{asws} when a man came up. He mocked a person from the Shiites. Abu Abdullah^{asws} frowned at him with his^{asws} face. Then Abu Abdullah^{asws} grabbed his beard with his^{asws} left hand until we thought that it would end up remaining in his^{asws} hand. Then he^{asws} said: 'If I^{asws} were to take the man as a support and keep away from them based on what reaches to me^{asws} from them, the perception of mine^{asws} would classify you as an evil one'.

(3) حدثنا احمد بن محمد عن محمد بن سنان عن داود بن فرقد انه سمع ابا عبد الله عليه السلام يقول انا اهل بيت إذا علمنا من احد خيرا لم نزل ذلك عنه منا اقاويل الرجال.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Dawood Bin Farqad, who has said:

Abu Abdullah^{asws} say: 'The People^{asws} of the Household, when we^{asws} come to know good from one, we^{asws} do not cease to hold that perception about him regardless of what people say'.

(4) حدثنا يعقوب بن يزيد عن محمد بن سنان عن ذكره عن ابي عبد الله عليه السلام قال كنا عنده فتناول رجل من اهل الكناسة رجلا من اصحابنا قال فصد وجهه عنه قال غمز الثانية فقال أبو عبد الله عليه السلام ان كنت انما اتول الرجل وابراء منهم باقاول الناس فبئست النسبة هذا ثم اخذ بلحيته فهزها هزا شديدا قال ثم بقي في راحته شيئا فنفخه.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Sinan, who has said:

There was a man in the presence of Abu Abdullah^{asws} from the people of Al-Kanaasah who looked mockingly at a man from our companions who was bleeding in his face. He^{asws} turned his^{asws} face away from him. He ogled and winked for a second time. Abu Abdullah^{asws} said: 'If I^{asws} were to stay away from them based on the support of the words of the people, my^{asws} perception would classify you as an evil one'. Then he^{asws} grabbed his beard and shook it severely. Then, whatever of the hair that remained his^{asws} hand, he^{asws} blew them away'.

(19) باب ما جاء عن الائمة من احاديث رسول الله التي صارت إلى العامة وما خصوا به من دونهم

CHAPTER 19 – WHAT WENT FROM THE IMAMS^{asws} FROM THE HADEETH OF THE MESSENGER OF ALLAH^{saww} WHICH WENT TO THE GENERAL-(PUBLIC), AND WHAT IS SO SPECIAL-ABOUT THESE FROM THE OTHERS

(1) حدثنا الحسن بن علي بن النعمان عن ابيه علي بن النعمان عن ابن مسكان عن محمد بن مسلم عن ابي جعفر عليه السلام قال سمعته يقول ان رسول الله صلى الله عليه وآله وسلم انال في الناس وانال وانال وانا اهل البيت معاقل العلم وابواب الحكم و ضياء الامر.

1 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin Al-No'man, from Ibn Muskaan, from Muhammad Bin Muslim, who has said:

'I heard Abu Ja'far^{asws} say: 'The Messenger of Allah^{saww} preached people, and gave to us^{asws}, and we^{asws} gave, and we^{asws} the People of the Household^{asws} are the strongholds of the knowledge and the doors of the wisdom, and the clarifiers of the Commands'.

(2) حدثنا يعقوب بن يزيد عن زياد القندي عن هشام بن سالم قال قلت لابي عبد الله عليه السلام جعلت فداك عند العامة من احاديث رسول الله شيء يصح فقال نعم ان رسول الله انال وانال وانال وعندنا معاقل العلم وفصل ما بين الناس.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Ziyad Al-Qindy, from hashaaam Bin Saalim who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, the Hadeeth of the Messenger of Allah^{saww} with the general public, (some) things are true'. He^{asws} said: 'Yes, the Messenger of Allah^{saww} preached them, and gave to us^{asws}, and we^{asws} gave, and with us^{asws} is the stronghold of the knowledge, and it is separate from what is between the people'.

(3) حدثنا الحسن بن علي بن النعمان واحمد بن محمد عن علي بن النعمان عن ابن مسكان عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان رسول الله صلى الله عليه وآله انال في الناس فانال وانال اهل البيت اعرف الامر واواخيه وضيأوه.

3 – It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, and Ahmad Bin Muhammad, from Ali Bin Al-No'man, from Ibn Muskaam, from Muhammad Bin Muslim who said:

'Abu Ja'far^{asws} said: 'The Messenger of Allah^{saww} preached people. He^{saww} gave to us^{asws}, and the People^{asws} of the Household gave the understanding of the Commands, and its perspectives, and its clarifications'.

(4) حدثنا محمد بن عيسى عن النضر بن سويد عن الحسن بن يحيى قال سمعت ابا عبد الله عليه السلام يقول انا اهل البيت عندنا معاقل العلم واثار النبوة وعلم الكتاب و فصل ما بين ذلك.

4 – It has been narrated to us by Muhammad Bin isa, from Al-Nazar Bin Suweyd, from Al-Hassan Bin Yahya who said:

I heard Abu Abdullah^{asws} say: 'We^{asws}, the People^{asws} of the Household, with us^{asws} is the stronghold of the knowledge, and the effects of the Prophet-hood, and knowledge of the Book, and it is separate from what is with the people'.

(5) حدثنا محمد بن عيسى عن ابي عبد الله المؤمن عن ابن مسكان و ابي خالد و ابي ايوب الخزاز عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان رسول الله صلى الله عليه وآله انال في الناس وانال وعندنا عرى الامر وابواب الحكمة ومعاقل العلم وضيأ الامر واواخيه فمن عرفنا نفعته معرفته وقبل منه عمله ومن لم يعرفنا لم تنفعه معرفته و لم يقبل منه عمله.

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, from Ibn Muskaan and Abu Khalid and Abu Ayub Al-Khazaaz, from Muhammad Bin Muslim who said:

'Abu Ja'far^{asws} said: 'The Messenger of Allah^{saww} preached people, and gave to us^{asws}, and with us^{asws} matters are exposed, and are doors of the wisdom, and the stronghold of the knowledge, and clarification of the Commands, and their perspectives. The one who recognises us^{asws}, his understanding will benefit him and his deeds will be Accepted from him, and one who does not recognise us^{asws}, his understanding will not benefit him, and his deeds will not be Accepted from him'.

(6) حدثنا محمد بن عبد الجبار عن عبد الله الحجال عن علي بن حماد جميعا عن محمد بن مسلم قال قال أبو عبد الله عليه السلام إن رسول الله صلى الله عليه وآله قد أنال وأنال وأنال يشير كذا وكذا وعندنا أهل البيت أصول العلم وعراه وضيأوه وأواخيه.

6 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Abdullah Al-Hajaal, from Ali Bin Hamaad together, from Muhammad Bin Muslim who said:

'Abu Abdullah^{asws} said: 'The Messenger of Allah^{saww} gave (some) to the people, and gave (all of the Knowledge) to us^{asws}, and gave such and such pointers, and with us^{asws}, the People^{asws} of the Household is the origin of the knowledge, and its exposition, and its clarification, and its perspectives'.

(7) حدثنا محمد بن عبد الجبار عن أبي عبد الله البرقي عن فضالة بن أيوب عن ابن مسكان عن أبي حمزة الثمالي قال خطب أمير المؤمنين بالناس ثم قال إن الله بعث محمدا بالرسالة وأنباه بالوصي وأنال في الناس وأنال وفيها أهل البيت معاقل العلم وأبواب الحكمة وضيأوه وضيأه الأمر فمن يحبنا منكم نفعه إيمانه ويقبل عمله ومن لم يحبنا منكم لم ينفعه إيمانه ولا يقبل عمله.

7 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Ibn Muskaan, from Abu Hamza Al-Thumaly who said:

'Amir-ul-Mo'mineen^{asws} was giving a sermon to the people, then said that: 'Allah^{azwj} Sent Muhammad^{saww} with the Prophet-hood, and informed him^{saww} of the successors^{asws}, and he^{saww} gave in the people and gave to us^{asws}, and within us^{asws}, the People^{asws} of the Household is the stronghold of the knowledge, and the doors of the wisdom, and its clarification, and the clarification of the Commands. The ones of you who love us^{asws}, it will benefit his faith, and his deeds will be accepted, and the ones of you who do not love us, it will not benefit his faith, nor will his deeds be accepted'.

(8) حدثنا محمد بن عبد الجبار عن البرقي عن فضاله عن ابن مسكان عن محمد بن مسلم قال قال أبو جعفر إن رسول الله صلى الله عليه وآله أنال في الناس وأنال وفيها أهل البيت عرى الإيمان وأواخيه وضيأوه.

8 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Al-Barqy, from Fazaala, from Ibn Muskaan, from Muhammad Bin Muslim who said:

'Abu Ja'far^{asws} said: 'The Messenger of Allah^{saww} preached people, and gave to us^{asws}, and within us^{asws}, the People^{asws} of the Household is exposition of the faith, and its perspectives, and its clarification'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن أبي كهشم عن الحكم أبي محمد عن عمرو عن القاسم بن عروة عن أمير المؤمنين عليه السلام قال صعد على منبر الكوفة فحمد الله وأثنى عليه وشهد بشهادة الحق ثم قال إن الله بعث محمدا صلى الله عليه وآله بالرسالة واختصه بالنبوة وأنباه بالوحي وأنال الناس وأنال وفيها أهل البيت معاقل العلم وأبواب الحكم وضيأه الأمر فمن يحبنا أهل البيت ينفعه إيمانه ويقبل منه عمله ومن لا يحبنا أهل البيت فلا ينفعه إيمانه ولا يقبل منه عمله ولو صام النهار وقام الليل.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Abu Khamsh, from Al-Hakam Abu Muhammad, from Amro, from Al-Qasim Bin Urwat, who said:

Amir-ul-Momineen^{asws} said when he^{asws} ascended on the pulpit of Kufa. He^{asws} Praised Allah^{azwj} and Commended Him^{azwj}, and bore witness the witness of the truth, then said that: 'Allah^{azwj} Sent Muhammad^{saww} with the Prophet-hood, and informed him^{saww} by way of Revelation, and he^{saww} gave the people, and gave to us^{asws}, and

within us^{asws}, the People^{asws} of the Household is the stronghold of the knowledge, and doors of the wisdom, and the clarification of the Commands. The one who loves us^{asws}, the People^{asws} of the Household, his faith will benefit him, and his deeds will be Accepted from him, and one who does not love us^{asws}, the People (a.s) of the Household, his faith will not benefit him, and his deeds will not be Accepted from him, even if he Fasts during the day and stands (in Prayer) during the night’.

(10) حدثنا الحسن بن علي عن الحسين وانس عن مالك بن عطية عن ابي حمزة عن ابي المفضل قال قال امير المؤمنين عليه السلام ان الله بعث محمدا صلى الله عليه وآله بالنبوة واصطفاه بالرسالة فانال في الاسلام وانال وعندنا اهل البيت مفاتيح العلم وابواب الحكم وضياء الامر وفصل الخطاب فمن يحبنا اهل البيت ينفعه ايمانه ويقبل منه عمله ومن لم يحبنا اهل البيت لم ينفعه ايمانه ولم يقبل منه عمله وان ادا بالليل والنهار لم يزل.

10 – It has been narrated to us by Al-Hassan Bin Ali, from Al-Husayn and Anas, from Malik Bin Atiya, from Abu Hamza, from Abu Al-MufazzAl-who said:

‘Amir-ul-Momineen^{asws} said that: ‘Allah^{azwj} Sent Muhammad^{saww} with the Prophet-hood, and Chose him^{saww} for the Message. He^{saww} gave in the Islam, and gave to us^{asws}, and within us^{asws}, the People^{asws} of the Household are the keys of the knowledge, and doors of the wisdom, and the clarification of the Commands, and the conciseness of the speech. The one who loves us^{asws} the People^{asws} of the Household, his faith will benefit him, and his deeds will be Accepted from him, and one who does not loves us^{asws}, the People^{asws} of the Household, his faith will not benefit him, and his deeds will not be Accepted from him, even if he performs them day and night, non-stop’.

(11) حدثنا يعقوب بن يزيد عن ابن ابي عمر عن هشام بن سالم عن محمد بن مسلم قال قلت لابي عبد الله عليه السلام انا نجد الشيء من احاديثنا في ايدي الناس قال فقال لي لعلك لا ترى ان رسول الله صلى الله عليه وآله انال وانال ثم اومى بيده عن يمينه وعن شماله ومن بين يديه ومن خلفه وانا اهل البيت عندنا معادل العلم وضياء الامر وفصل ما بين الناس.

11 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umar, from Hashaam Bin Saalim, from Muhammad Bin Muslim who said:

‘I said to Abu Abdullah^{asws}, we find things from our Hadeeth in the hands of the people’. He^{asws} said to me: ‘Perhaps you don’t see that the Messenger of Allah^{saww} gave and gave, then quenched me^{asws} (i.e. gave me^{asws} knowledge) by his^{saww} hand from his^{saww} left, and his^{saww} right, and from his^{saww} front and from his^{saww} back, and we^{asws} the People^{asws} of the Household, with us^{asws} is the stronghold of the knowledge, and the clarification of the Commands, and it is different from what is between the people’.

(12) حدثنا عبد الله بن محمد بن عيسى عن ابيه عن عبد الله بن المغيرة عن ابن مسكان عن ابي حمزة الثمالي قال خطب امير المؤمنين عليه السلام فحمد الله واثنى عليه ثم قال ان الله اصطفى محمدا صلى الله عليه وآله بالرسالة وانباه بالوحي وانال في الناس وانال وفينا اهل البيت معادل العلم وابواب الحكمة وضياء الامر فمن يحبنا منكم نفعه ايمانه ويقبل منه عمله ومن لم يحبنا منكم لم ينفعه ايمانه ولا يقبل منه عمله.

12 – It has been narrated to us by Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al-Mugheira, from Ibn Muskaan, from Abu Hamza Al-Thumaly who said:

‘Amir-ul-Momineen^{asws} gave a sermon. He^{asws} Praised Allah^{azwj} and then said that: ‘Allah^{azwj} Chose Muhammad^{saww} with the Prophet-hood, and Informed him^{saww} by Revelation, and he^{saww} preached people, and he^{saww} gave to us^{asws}, and with us^{asws}, the People^{asws} of the Household, is the stronghold of the knowledge, and the doors of the wisdom, and the clarification of the Commands. The ones from you who love us^{asws}, his faith will benefit him and his deeds will be accepted from him, and the ones of you who do not love us^{asws}, his faith will not benefit him, nor will his deeds be accepted from him’.

(13) حدثنا ابراهيم بن هاشم عن النضر بن سويد عن هشام بن سالم عن الحسين الاخمسي قال سمعت ابا عبد الله عليه السلام يقول انا اهل البيت عندنا معاقل العلم واثار النبوة وعلم الكتاب وفصل ما بين الناس.

13 – It has been narrated to us by Ibrahim bin haashim, from Al-nazar Bin Suweyd, from Hashaam Bin Saalim, fro Al-Husayn Al-Akhmasy who said:

'I heard Abu Abdullah^{asws} say: 'We^{asws}, the People^{asws} of the Household, with us^{asws} is the stronghold of the knowledge, and the effects of the Prophet-hood, and knowledge of the Book, and it is separate from that which is between the people'.

(14) حدثنا احمد بن محمد عن الربيع بن محمد عن النضر بن سويد عن هشام بن سالم عن الحسين بن يحيى عن ابي خالد مثل ذلك.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Rabi'e Bin Muhammad, from Al-Nazar Bin Suweyd, from Hashaam Bin Saalim, from Al-Husayn Bin Yahya, from Abu Khalid, similar to that'.

(20) باب في الانمة عليهم السلام من يشبهون ممن مضى قبلهم.

CHAPTER 20 – REGARDING THE IMAMS^{asws}, THE ONES WHO RESEMBLE THEM^{asws} ARE FROM THOSE WHO WERE BEFORE THEM^{asws}

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابي خالد عن حمران قال قلت لابي عبد الله عليه السلام جعفر عليه السلام مامن موضع العلماء قال مثل ذى القرنين وصاحب سليمان وصاحب داود.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Khalid, from Hamraan who said:

'I said to Abu Abdullah Ja'far^{asws}: 'Who were in place of the knowledgeable ones^{asws}?' He^{asws} said: 'The likes of Zulqarnayn, and the companion of Suleyman^{as} and companion of Dawood^{as}'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن الحرث بن المغيرة عن حمران قال قال لى أبو جعفر عليه السلام ان عليا عليه السلام كان محدثا قلت فنقول انه نبى قال فحرك يده هكذا ثم قال أو كصاحب سليمان أو كصاحب موسى أو كذى القرنين أو ما بلغكم انه قال وفيكم مثله.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Al-Hars Bin Al-Mugheira, from Hamraan who said:

'Abu Ja'far^{asws} said to me: 'Ali^{asws} was a *Muhaddith*'. I said, 'We are saying that he^{asws} was a Prophet^{as}'. He^{asws} moved his^{asws} hand like this, then said: 'Like the successor of Suleyman^{as}, or like the successor of Musa^{as}, or like Zulqarnayn, or what has reached you from what he^{asws} has said, and among you the like of these^{as}'.

(3) حدثنا يعقوب بن يزيد عن محمد بن ابي عمير عن ابن اذينة عن بريد بن معاوية عن ابي جعفر عليه السلام وابى عبد الله عليه السلام قال قلت له ما منزلكم ممن تشبهون ممن مضى فقال كصاحب موسى وذى القرنين كانا عالمين ولم يكونا نبیین.

3 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya, who has said:

I said to Abu Ja'far^{asws} and Abu Abdullah^{asws}, 'What is your^{asws} status from the ones who resembled you^{asws} from the past?' He^{asws} said: 'Like the successor of Musa^{as}, and Zulqarnayn, who were two knowledgeable ones, and were not Prophets^{as}'.

(4) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقى عن صفوان بن يحيى عن الحرث بن المغيرة النضري عن حمران بن اعين قال اخبرني أبو جعفر عليه السلام ان عليا كان محدثا فقال اصحابنا ما صنعت شيئا الا سئلته من يحدثه فقضى انى لقيت ابا جعفر عليه السلام فقلت الست اخبرتنى ان عليا عليه السلام كان محدثا قال بلى قلت من كان يحدثه قال ملك قلت فاقول انه نبى أو رسول قال لا بل قل مثله مثل صاحب سليمان وصاحب موسى ومثله مثل ذى القرنين اما سمعت ان عليا عليه السلام سئل عن ذى القرنين انبيا كان قال لا ولكن كان عبدا احب الله فاجبه وناصح الله فنصحته فهذا مثله.

4 – It has been narrated to us by Ibrahim Bin Hashaam, from Abu Abdullah Al-Barqy, from Safwaan Bin Yahya, from Al-Hars Bin Al-Mugheira Al-Nazary, from Hamraan Bin Ayn who said:

'Abu Ja'far^{asws} informed me that Ali^{asws} was a *Muhaddith*. Our companions did not make anything of it except ask him^{asws} as to who narrated to him^{asws}. I decided to meet Abu Ja'far^{asws}. I said, 'Did you^{asws} nor inform me that Ali^{asws} was a *Muhaddith*?' He^{asws} said: 'Yes'. I said, 'Who was the one narrating to him^{asws}?' He^{asws} said: 'Angel'. I said, 'I am saying that he^{asws} was a Prophet^{as} or a Messenger^{as}'. He^{asws} said: 'No, but say that his^{asws} example is like the example of the successor of Suleyman^{as}, and successor of Musa^{as}, and his^{asws} example is like the example of Zulqarnayn'. I said, 'But I have heard that Ali^{asws} was asked about Zulqarnayn, he^{asws} gave the news that he was a Prophet^{as}'. He^{asws} said: 'No, but he was a servant who loved Allah^{azwj} and was Loved by Allah^{azwj} and Allah^{azwj} Advised him^{asws} to be a mentor. This is its example'.

(5) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار قال قلت لابي عبد الله عليه السلام ما منزلتهم انبياءهم قال لا ولكنهم علماء كمنزلة ذى القرنين في علمه وكمنزلة صاحب موسى وكمنزلة صاحب سليمان.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar who said:

‘I said to Abu Abdullah^{asws}, ‘What is their^{asws} status, are they^{asws} Prophets^{as}?’ He^{asws} said: ‘No, but they^{asws} are knowledgeable ones, of the status of Zulqarnayn regarding his knowledge, and of the status of the successor of Musa^{as}, and of the status of the successor of Suleyman^{as}’.

(6) حدثنا علي بن اسماعيل عن صفوان عن الحرث بن المغيرة عن حمران قال قلت لابي جعفر عليه السلام الست اخبرتني ان عليا عليه السلام كان محدثا قال بلى قلت من يحدثه قال ملك يحدثه قلت اقول انه نبي أو رسول قال لا بل مثله مثل صاحب سليمان و مثل صاحب موسى ومثل ذى القرنين اما بلغك ان عليا عليه السلام سئل عن ذى القرنين فقالوا كان نبيا قال لا بل كان عبدا احب الله فاحبه وناصح الله فناصحه فهذا مثله.

6 – It has been narrated to us by Ali Bin Ismail, from Safwaan, from Al-Hars Bin Al-Mugheira, from Hamraan who said:

‘I said to Abu Ja’far^{asws}, ‘Did you^{asws} not inform me that Ali^{asws} was a Muhaddith?’ He^{asws} said: ‘Yes’. I said, ‘Who It has been narrated to him^{asws}?’ He^{asws} said: ‘Angel It has been narrated to him^{asws}’. I said, ‘I say he^{asws} is a Prophet^{as} or a Messenger^{as}’. He^{asws} said: ‘No, but his^{asws} example is the example of the successor of Suleyman^{as}, and the example of companion of Musa^{as}, and the example of Zulqarnayn. As for that which has reached you that Ali^{asws} was asked about Zulqarnayn, he^{asws} said that he was a Prophet^{as}, say no, but he^{asws} was a servant who loved Allah^{azwj} and was loved by Him^{azwj}, and Allah^{azwj} Advised him^{asws} to be a mentor. This is its example’.

(7) حدثنا محمد بن الحسين عن صفوان بن يحيى عن الحرث بن حمران بن اعين قال قلت لابي جعفر عليه السلام الست حدثتني ان عليا عليه السلام كان محدثا قال بلى قلت من يحدثه قال فاقول انه نبي أو رسول قال لا بل مثله مثل صاحب سليمان ومثل صاحب موسى ومثل ذى القرنين اما بلغك ان عليا عليه السلام سئل عن ذى القرنين فقالوا كان نبيا قال لا بل كان عبدا احب الله فاحبه وناصح الله فنصحه فهذا مثله.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Al-Hars, from Hamraan Bin Ayn who said:

‘I said to Abu Ja’far^{asws}, ‘Did you^{asws} not inform me that Ali^{asws} was a Muhaddith?’ He^{asws} said: ‘Yes’. I said, ‘Who was narrating to him^{asws}?’ He^{asws} said: ‘Angel’. I said, ‘I say that he^{asws} is either a Prophet^{as} or a Messenger^{as}’. He^{asws} said: ‘No, but his^{asws} example is the example of the successor of Suleyman^{as}, and the example of successor of Musa^{as}, and example of Zulqarnayn. As for that which has reached you that Ali^{asws} was asked about Zulqarnayn, he^{asws} said that he was a Prophet^{as}, say no, but he^{asws} was a servant who loved Allah^{azwj} and was loved by Him^{azwj}, and Allah^{azwj} Advised him^{asws} to be a mentor. This is its example’.

تم الجزء السابع من كتاب بصائر الدرجات والحمد لله حمد الشاكرين و يتلوه الجزء الثامن.

THIS COMPLETES PART SEVEN OF THE BOOK BASAAIR AL-DARAJAAT, AND THE PRAISE IS DUE TO ALLAH^{azwj}, PRAISE OF THE THANKFUL, AND WILL BE FOLLOWED BY PART EIGHT